# LALITAVISTARA AND THE EVOLUTION OF BUDDHA LEGEND

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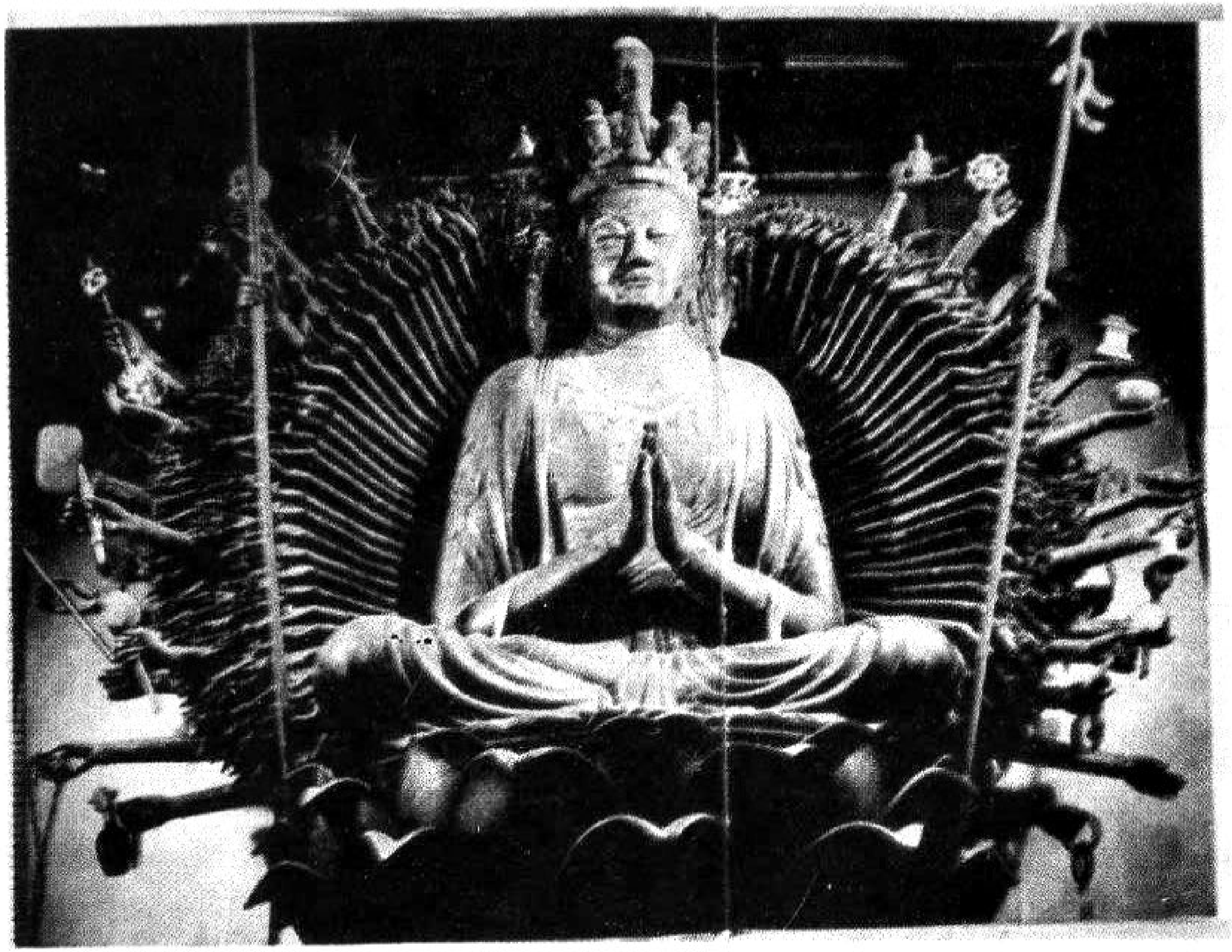

1. *Courtesy Dr. Lokesh Chandra.* One thousand armed Avaloketesvara. Fuji - Dera monastery. Osaka, 8th Century.

*To*
*The Sacred feet of my*
*Revered Mother*

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# Preface

The oldest Buddhist literature deals with Buddha's sayings, speeches, conversations and Rules of the Order. Tripitaka is a collection of such teachings. These teachings are divided into five 'Nikāyas'. Further these 'Nikāyas' are collection of 'Suttas', in which 'Dhamma', the religion of Buddha, is preached.[1]

There is no well-connected biography of Buddha in Pali canon. But the beginning of one can be traced partly in 'Suttapitaka' and 'Mahāparinibbana Sutta', (ancient and original). It gives the earlier part of Buddha's life, is a mosaic and composed of earlier Suttas and belonging to the later tradition.[2]

The connected life of Buddha is given in Mahavastu (which enlarges it with 'Jataka' stories) and Aśvaghoṣa's kavyas viz., 'Saundernanda', and 'Buddhacharita', while its philosophy is given in his 'Śraddotapada Sutra' and 'Sutralaṁikara'. However, Aśvaghoṣa's works do not fully depict the developed Mahāyāna ideas.

Lalitavistara gives the life of Buddha. However, it exaggerates and inserts many incidents which are not found in any other biography of Buddha. The philosophy, propounded in this work, appears to be the reminiscence of Hinayāna Buddhism. But it also records the changing phase of Buddhism, dealing with all the important characteristics of 'Mahāyāna', in its last two Chapters.

Historically viewed, Buddhism, by 2nd C.B.C. had crossed the borders of India. The wandering monks, who were the chief propagators of Buddhism, were not always philosophers and also the multi-racial and cosmopolitan society of these times could not understand either the Tripitaka or the difficult Buddhist philosophy. So the simplest way of preaching by these wandering preachers could be the narration of the life-story of Buddha.

The more wonderful it was made, the more effective it appeared to become. Thus Buddhism was adopted outside the circle of philosophers under these circumstances. The miraculous and supernatural elements, inserted in Buddha's life-story, made him 'Lokottara' (above this world) and as such the 'Lokottaravāda' literature developed.

It is thus clear that the legendary life of Buddha assumed a super-natural form by 2nd—Ist C. B.C. This is apparent from the inscriptions on the railings of Bharhut and Sanchi (2nd—Ist C. B.C.) which represent various episodes from Buddha's life as given in Pali works, Nidānakatha and other Sanskrit works (including Mahavastu and Lalitavistara).[3]

Lalita-Vistara, as the name implies is a combination of two words 'Lalita' and 'Vistara'. Life and words of Buddha are termed 'Lalita' (sport- beautiful- of a super-natural being) and 'Vistara' is its expansion. Thus it is, in short, a defined biography of Buddha the Great, and so some call it 'Maha-nidāna', the great Sutra of the great. Because of the style of its writing, Winternitz has called it as 'Lalita-vistara Purāṇa', as more fittingly.[4]

Nanjio has recorded that this 'Sutra' was translated into Chinese four times.[5] The first and third translation were not available even in 730 A.D., when the 'Khai-Yuen' was compiled. The second and fourth translations are existing as Nos. 159 & 160 respectively. (Nanjio No. 159)

"Fo-pen-hing-king", according to Nanjio, was the earliest translation of the L.V., but is no longer available. The second translation is called 'Pou-yao-king', the biography of Buddha, translated by Ku-Fā-hu (Dharamaraksha of western Tsin dynasty A.D. (265-36) in 308 A.D. According to Khai-yuen-lu (fase. 2 fol, 16 b) this is the earlier translation of No. 159.

The authority gives another title as a note viz., Fau-'Tan-pan-khi-kin' i.e. 'Vaipulya Nidān-Sutra'. As it has only eight Chapters, scholars have doubts whether it could be regarded as the translation of our text (Nanjio No. 160).

Another Chinese translation of L.V. is called 'Fang-Kwang-ta-Chwang-yan-king" by Diwākara (Shaman Nṛomśa) of the Than dynasty (C. 618-907). However, scholars are doubtful about its authenticity.

The more certain translation of L.V. is the Tibetan Translation found in Vol. 95. Mdo-Sde of Kanjur folios 1-216 where it is called आर्य लालित बिस्तर नाम महायान सूत्र। The translators are Jinamitra, Dānsila, Munivorna, Ye-S'es Sde (a complete catalogue of the Tibetan Buddhist Canon, Sendai, Japan 1934). This Tibetan translation has been edited and translated into French by Foucaux, Paris 1847-48 (19th C.) Further this French translation was translated into English by Gwendolyn Boys in 1983. (Dharma Publishing, California, 9, 94704, U.S.A.).

The sculpterors of Java (Borobudur temple) seem to have known L.V. very well as they have used its episodes for their sculptures. N.J. Crom, in his Borobudur Archaeological Description Ch. III and J.F. Scheltema in his 'Monumental Java' (p. 254 ff) have confirmed that the sculptures are based on some old recention of L.V. Crom has given plates and their 120 descriptions. He has used Lefmann's edition of L.V. They are found on the upper tier of the inner wall of the first open gallery of this temple.

D.D. Casparis in his article 'The Dual Nature of Bor-obudur[6] says : "The texts illustrated in the reliefs of Borobudur temple, such as Lalitavistara, Ganḍavuha and Jatakmala, all belong to Mahāyāna without any clear Tantric influences. However, some of the reliefs and Buddha statues could be used as yantras in Tantric and other more or less secret practices..... The Buddhas could just as well have been the objects of more conventual cults, especially those of Bhakti'.[7]

The text of L.V. available to us is written in twenty-seven Chapters of unequal extent. It narrates the legendary life of Buddha, right from his descending to earth from the Tuṣita heaven upto the first serman to the group of five Brahmaṇs at Deer Park, Sārnath (Varanasi - U.P.)

It is written in both prose and poetry, so it does not appear to be a unified work of only one author. As such, it stands as an annonymous compilation, in which recent, as well as, ancient passages stand side by side. F. Weller thinks that the prose in 'L.V.' was written in a dialect akin to the prose of 'Mahavastu' and not in Sanskrit. It was Sanskritised in a later period. (Winternitz H.I.L. II, p. 253 fln. I)

The various episodes, as given in L.V. appear to have been written at a time when Buddha's life-events were so much adorned with miraculous and super-natural element that it ultimately led to the deification of the master. The whole career of Buddha in L.V. is depicted as of a superman and 'Deva-deva' (god above gods). At several places some events are described as narrated by Buddha himself. Naturally, the miraculous and super-natural element exceeds historical facts.

L.V. also refers to Tantras, magic powers (tr. p. 311) and to a collection of precious Dharṇis (*ibid*, p. 669 Ch. XXVII).[8] It praises Dharṇis, saying "Dharni is a luminous door of the Dharma. It leads to retaining all the words of Buddha (p. 64). It refers to Mandalas.[9] It talls Buddha was the possessor of all the

Mandalas of completely purified knowledge, because he is endowed with the best of signs" (*Ibid* p. 646-7. Ch. XXVI). This shows clearly that as a natural consequence of the magical and super-natural element, in the life-story of Buddha, Tantrasm also crept into Buddhism. It was already quite common in Hinduism at that time.[10]

The last two Chapters of L.V. essentially belong to Mahāyāna branch of Buddhism. According to N. Dutt these are later additions. But whatever the case may be, I have included them in this work, because they are the part of L.V. (P.L. Vaidya) text available to us.

L.V. seems to have been written to make Mahāyāna Buddhism popular. This is clear from the fact that the work itself recommends it to be a sacred work, the reading of which[11] would fulfil the desires and make one attain the highest position i.e. Bodhisattvahood or Nirvaṇa in this life.

Numerous epithets (names and appellations) in praise of Buddha, have been used in Lalitavistara. Some of the important ones have been sifted and given at the end of this work.

In order to avoid repetition of the comparative study of the Life and Philosophy of Buddha, as discussed in my two earlier works; 'Aśvaghoṣa and His Times', and 'Historical Evolution of the Buddha Legend'. The scope of this work has been confined to the study of Lalita-vistara.

Before I conclude, I convey my heartiest thanks to Hon'ble L. Aryavanso Nayaka Maha Thera for providing me with whatever information I needed and Dr. Lokesh Chandra for providing me One Thousand Hands Avalokteśwara's rare photograph.

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## NOTES

1. 'Tripitaka' existed before 2nd C.B.C. (Winternitz- H.I.L. p. 3 ff.).

2. Ibid. pp. 17-40.
3. Asvaghoṣa created 'Buddha-charitaṁ' from the early episodes preserved in 'Lalitavistara' (Winternitz, H. I.L. II p. 256).
4. Winternitz, H.I.L. II pp. 218, 248 & fln. 3.
5. According to Chinese translators' L.V. was the biography of Buddha of the Sarvāstinada (N. Datt. Maha. 8, p. 28).
6. Vide Borobudur, History and significance of Buddhist Manual, Asian Humanities Press, California.
7. "For L.V. and Jatakmala this statement needs no comment. As far as Gandavūha, e.g. Fontein Pilgrimage p. 20. The text reveals hardly any trace of Tantric influence". (Pt. n 2, p 53)
8. Dharṇi is a protective magic formulae. Its efficacy rests in repetition. It can be worn in an amulet shape with a mantra written on a birchbark or palm leaf (N. Dutt, Gil Ms.p. 6).

   Buddhists borrowed Dharṇis (Paritta in Pali) or the magical formula from the Vedas (Winternitz. H.I.L. II. p 380 fln.2). With the wake of Mahāyāna Dharṇis appear in Buddhism in place of Mahāyāna Sutras. The appearance of Dharnis made 'mantras' more powerful—which is against the practice of Pārmitas.

   In the first nine Vaipulya Sutras this tendency is witnessed in Bhakti, Stuti (praise), Pāth (recitation), and Lekhan (writings) tendencies. (Professor Jagannath vide 'Vajrayana' article read by him in the first International Conference on 'Buddhism and National Cultures' in New Delhi in October 1984).

   Dharṇis are found in Milindapaṇha (I.K. Milenda. R. David. p. 213). Chull avagga (Ed. Oldenberg, V. 6), J. Tale 293, DN, 32 Lankāvatar Sut. (Suzuki) Ch. IX.
9. "Mandala represents the cosmic universe with references to the internal state of beings phenomenal body. It shows the unification of Prajña (wisdom) and Upāya or Karuna (compassion) and the understanding of their nonduality, tending to the attainment of Mahasukha (great joy) or Paramānanda (great Bliss)" S.K. Pathak p.137, A note on the Buddhist Tantric literature in East Asia, vide Bodhi Rashmi (Pub. Indian Council of Phil. Res. N. Delhi. 1984).

   Mandala are mystic circles for esoteric practices with an explanation of the whole creation within this body referring to the counting measures of kāla (time), like Vāra (day), tithi (lunar day), graha (Planet), rasi (sign) and naksatra (stars) *ibid*, p. 133 and see fln. 5.)
10. B. says, I do dwell in truth, in the midst of cemetary, with devaputras magic powers (LV. p 311).
11. L.V. is catagorised as Vaipulya Sutra.

## Chapter I

# The Life of Buddha

### Pre-Birth Life

As L.V. has preserved the traditional life of Buddha. His career on earth is elaborated as the culmination of a resolve made many long aeons ago. His life has been described not only as of a number of casual incidents limited to a single existence, but also of infinite series of births and rebirths through the cycle of transmigration. This account runs back to an inconceivable length of time, including that of pre-Bodhisattva and Bodhisattva stages.

In every pre-birth life, Buddha is shown endowed with one or more or even ten virtues or perfections (pārmīs viz. alms-giving, morality, renunciation, wisdom, energy, patience, truthfulness, resolution, love and equanimity, which are the acquisitions of every Bodhisattva. The acquisition of these virtues has been described during innumerable births, which led to his final achievement i.e. from ordinary person to Bodhisattva and then to Buddhahood.

In previous birth, he tolerated "thousands of refusals when he sought help; and withstood murders, persecutions, hurtful words, imprisonments......." Men whom he honoured, became his murderers (L.V. Tr. p. 252) and yet he remained patient. In one of the past lives, when he was a bear in the mountains, he helped men frightened by avalanche and ensured comfort to them but when the same men came to kill him, he with patient acceptance protected them (*ibid*). In another past life when he was the finest of horses, he gave joy and happiness to the desperate men, trapped by the demons (rakṣas), by moving very rapidly through the sky (*ibid.* p. 255).

Thus during numerous kalpas and many previous lives, he practised morality, patience, effort, contemplation and transcendent, wisdom (*ibid.* p 254); thereby restraint and calm discipline, he destroyed fettering passions (*ibid.* p. 253)

He even ruled over the masters of Tridisa realm and Suyama gods (*ibid.* p. 324).

On one hand L.V. narrates Buddha's powers over gods[2] and numerous Buddhas, and on the other hand he is narrated to have in the past life honoured numerous Buddhas or best of beings e.g. Reṇu, Samantadarśin, Dharameśvara, Maharṣi Kandhin Kaśyapa, Dharamketu, Dipaṅkara, Padampaṇi, Sarvābhibhu, Sagra etc. by tossing gold-dust, garlands and varied coloured lotuses over them (*ibid.* pp. 256-9).

## Tuṣita Heaven

Before taking birth on earth Buddha lived in Tuṣita Heaven.[3] According to Lalitavistara his name there was Ṡvetaketu.[4] He lived with thirty-two thousand Bodhisattvas. They had all obtained complete perfection and had but one birth left, to attain Enlightenment. They were led by Bodhisattva Maitreya (L.V. p. 6).

Buddha when here was provided with all the luxuries of life, including Apsaras, sweetly scented flowers, eighty-four melodies etc. (*ibid.* p. 22-23). He was honoured and worshipped by gods.

Here he practised the ultimate in "giving, morality, patience, effort, meditation and wisdom...with great equanimity and through the higher knowledge....truly arrived at boundless and undefiled knowing" (*ibid.* p. 17). In brief here having destroyed the flattering passion with the vajra-bolt of the greatest knowledge (jñaña), he acquired ten strengths, four-fold noble truths and understood the twelve-fold cycle of dependent origination (*ibid.* pp. 19-20).

### Four visions

While in Tuṣita heaven Buddha had four visions of time, land, country and family (L.V. p. 36 ff).

### Time

A Bodhisattva enters the mother's womb, when old age, sickness and death disappear.

### Land

Bodhisattvas are not born in the land of barbarians or in the East-Purvavideha, where men are proud; or in the west in Aparagodāna where men act like raging bulls; or in the North in Uttarkuru, whose voices are harsh, but are born in Jambudvipa.

### Country

Bodhisattvas are particular about the country for their birth. They are not born in a country where dull and dumb people live or where the peoples are unable to distinguish the meaning of right or wrong. Rather they are born in central countries Madyadeśa (L.V. p. 36).

## Family

Bodhisattvas are not born in low castes Śudras or Ċandalas, readgatherers, cart-rights or servants, but are born either in Brahmana or Ksatriya family whichever is more respectful at the time of taking birth (L.V. pp. 36-7).

## Decision to take Birth

The devas of Tuṣita Heaven implored Buddha, who was sitting on the Lion Throne in the crystal palace of Uccadhvaja, from where he used to teach them. They implored him to take birth out of compassion to save the suffering humanity (L.V. 26). Buddha narrated sixty-four qualities of the family of his choice, thirty-two qualities of the mother (L.V. 44) and the qualities of a Chakravartin king (*ibid* p. 30 ff).[5]

Nidānkatha, Mahavastu and L.V. all tell that having resolved under Dipaṅkara Buddha, he decides to take birth on earth, for the salvation of suffering humanity.

Along with gods, he examined the popular families of Sixteen Janapadas of the land of Jambudvipa i.e. "the family of Vaidehi in the country of Magadha...the family of Kosala.... the family of king Vatsa...the family of the king of Vaiśali....of the king of Ujjayini....of king Subahu of Mathura....the royal family of Hastinapur.....of the king Sumitra of Mithila....etc." but found that all had faults. However at last he decided the family of pure decent, Śakyas, King Śuddodana as his father and Maya Devi as his mother;[6] as they alone fulfilled the requirements to the maximum extent. Mayadevi was the daughter of King Superbuddha (L.V. p 43). So in the assembly of sixty-eight thousand kotis of Beings, Buddha announced that in twelve years, he shall enter the womb of his mother (*ibid* pp. 20-40).

## Preparations in Tuṣita Heaven

Listening to Buddha's decision, Devaputras left for Jambudvipa. Here they exhorted the Pratyeka-Buddas to leave the field free for Bodhisattva (Budda to be), who was to enter his mother's womb in twelve years. Listening to this call of Devaputras many Pratyeka-Buddhas including Mataṇga attained Nirvāṇa (L.V. p 35).[7]

Meanwhile thousand of gods assembled, including Sārthavaha, the son of Māra; the Brahma— the master of Beings, Maheshvara etc. to decide, as to who would dwell with Bodhisattva (Buddha to be), as he descends to earth, from his birth to complete enlightenment and ultimately when he turns the wheel of Law and attains Nirvaṇa. (*ibid.* p.77) only those who have controlled desire to delight in the pleasures, in the city of Nirmita gods, and desire to be lords of Tuṣita Heavan, should offer their services (*ibid.* p. 78).

Many of the Bodhisattvas in Tuṣita heaven did not want him to leave them. They implored him to stay with them, as his non-presence in Tuṣita heaven would deprive it of its glory. But Buddha did not agree as his decision was due to compassion, to serve the suffering humanity, in general. So before leaving he put the diadem of his head on Maitreya's head (*ibid.* p. 71).

In Tuṣita heaven, prominent gods, including Chandra, Surya, and Garuḍa decided that Buddha would enter the womb of his mother in the magnificent form of a great elephant, with six-tusks, covered with golden nettings, rosy red head, moist temples and beautiful body (*ibid.* p. 72) with thirty-two signs of a great being.

Thus we see that the writer of L.V. seems to tell us that all the events of Bodhisattva's life were pre-determined. At that very time, two contemporary monarchs — Bimbasara and Udayana were born at Rajgṛha and Kausambhi (Mhv. II. 2.13). Also Ananda, who was in Tuṣita heaven at that time, descended to earth as the son of Amitodana (S.N.A. II. p. 71).

To some it may appear strange that Buddha who never believed in caste-system, how he was so particular about the choice of a Brahmana or a Kṣatriya family for his birth. Most probably it was due to the strict caste-system rules prevalent in those days. Besides, how could the Buddhist writers show his birth of low-descent, in comparison to Hindu gods ?

## Preparations on Earth

At the decision of Bodhisattva (Budda to be ) taking birth, when he was still in heaven, he caused eight precursory signs Śuddhodana to appear in the abode of Śuddhodana. "The grounds became clear of weeds, dead tree trunks, brambles, gravel and sand. Those were well-watered, filled with flowers and swept clean of dust, dirt and debris, all flies, wasps, mosquitoes, moths and poisonous snakes disappeared, and the grounds became smooth, like the palm of the hand (*ibid.* pp. 66–72). The flowering trees and fruit-trees of different seasons, suddenly came into full bloom.

All the birds came from the Himalayas and were perched on Śuddhodana's abode.

All the ponds were filled with thousand petaled lotus blossoms.

Lot of ghee, butter, honey etc. was used in Śuddhodana's house.

Women played different musical instruments and there were plenty of jewels and precious stones in the abode.

Light brightened there. Sunlight or moon light flooded King Śuddhodana's palace (Residence).

## Maya Devi and Preparations

In keeping with the custom of our country, to have good and pure 'Saṅskār' even during pre-conceiving and pre-birth days, Maya Devi approached her husband and implored him to grant her permission to observe strict chaste life for a week,[8] observing eight branches of conduct. Living in her highest apartment of the palace, she observed strict moral conduct, being surrounded by her pleasing and tried friends. She wished the freedom of prisoners, distribution of clothes, and no quarrel. This was granted by the king, her husband (L.V. pp. 74-6).

In Mahavastu (II. 5) she asks the king: a boon to spend only one night away from him. Mahavastu and L.V. both, in very colourful way, describe, how the king arranged for all security and comforts of the queen, taking into consideration her wish as well. These two narrations (L.V. and Mhv.) may differ slightly in giving minor details, but both agree on one point, that Maya Devi, on a particular day observed strict chastity.

Meanwhile all the Devas of different quarters, knowing the time of descent, they waited upon Mayadevi, with folded hands, full of flowers. The goddesses of four quarters sang sweet songs (*ibid.* p. 86).

### The Descent and Dream of Maya Devi

Radiating super divine light from his body, Bodhisattva (Buddha to be) descended from Tuṣita heaven and entered the womb of his spiritual mother on the fifteenth of the month of Vaisakha (April and May) in Puṣya Nakṣtra. There was a severe earthquake and all the worlds trembled. Maya Devi in Kapilvastu, felt as if a small white six-tusked elephant of Cochineal colour head, tusks of gold and perfect limbs has entered her body on the right side (L.V. pp. 86-96). In poetry it is in her dream.

The origin of Maya Devi's dream is difficult to trace. Mahavastu also records it. Tibetan annals speak of four such dreams (Rockhill, Buddha p. 15), Aśvaghoṣa (B.I.4) also tells that the queen saw in her dream a white elephant entering her body, yet she did not feel any pain.

On the other hand Pali tradition, not being satisfied by the idea of Bodhisattva's conception at Kapilvastu, they made four cardinal gods to lift Maya Devi to Himalayas. There she is given perfumed bath and then the symbolic white elephant enters Maya Devi's womb in a golden tabnancle (J.A. Tiwari, p 125). The womb has been described as pure as the interior of a Chaitya (*Ibid*, p. 129).

The idea of supreme sanctity has been further developed in L.V. and Mhv. where a 'Ratanvyūha' (jewel casket) is created in the womb of Maya Devi before Bodhisattva enters it (L.V. p. 103). As soon as the Bodhisattva enters the womb, the Devas sprinkle it with fragrant powder of flowers, such as sandalwood, aloe wood and Tamāla. His body is rubbed with perfumes and is washed clean. Being pleased at this he raised his right hand, without hurting his mother and sits cross-legged (L.V. p. 103; Mhv.16). Here the idea seems to protect Bodhisattva, from the defilements of womb[9] and assign him extraordinary purities. He, from the very beginning, has been shown to be much above ordinary beings.

**Birth**

There are different versions about the visit of Maya Devi to Lumbini garden where she delivered Bodhisattva.

In L.V. (pp. 123-31) Maya Devi expresses her wish to visit a pleasure garden. Śuddhodana got the most beautiful Lumbini garden prepared for the purpose, where scented water was sprinkled and it was filled with beautiful flowers. Maya Devi entered the grove and raised her right hand to grasp 'Plakṣa' (fig.) tree to bear her weight. Here Bodhisattva was born from the right side of the mother possessing all memory and knowledge.

In Mahavastu (II. 18 ff) Maya Devi is called by her father Sakyan Subhuti to deliver the child. Śuddhodana replied that let her break the Sāl-tree branch here, Maya Devi on her way entered the Lumbini grove. While she was holding Sāl-tree branch, Bodhisattva was born.

In J.A. (Tiwari, p. 129 ff) Maya Devi expresses her wish to visit her parents to deliver the child.

Divyānadana preserves another tradition, that Bodhisattva was born under Aṡoka tree.

Whatever the controversy may be, one thing is certain that Bodhisattva was neither born in Kapilvastu nor in her native town (Devadaha) but at Lumbini under a tree.

He was born from the right side of Maya Devi, the side from which he entered Maya Devi's womb ten months earlier.

In Pali texts (J.A. Tiwari, p. 133) and L.V. as soon as Bodhisattva is born, he stands on his feet scans four quarters and ten directions, takes seven steps and says that there is no one better than him and he is the supreme one. In L.V. (p. 131 ff) he takes seven steps towards each direction and utters:

(1) *Looking towards East* : "I will walk at the head of all the Dharmas which have virtue as their root;"

(2) *South* : "I Will be worthy of the offerings of both gods and men."

(3) *West*: "I am the finest in the world, for this is my final birth, I shall put an end to birth, old age sickness and death."

(4) *North*: "I will be unequalled among all beings".

(5) *Below*: "I will destory Māra and his army. I will extinguish the fires of hell with rain from the great cloud of Dharma fettering beings in the hell realms with joy."

Finally looking upwards he states that "It is on heights that I shall be visible to all beings."

Thus in L.V. the observation of all the directions precedes the seven steps and his utterings. In L.V. (p. 132) as Bodhisattva takes steps white parasol and two royal fans float above him and lotuses spring up where he sets his foot.

In general, the first voice of a child is of crying. But Bodhisattva laughed and talked as soon as he was born. This is to depict his super-powers and of a being who is a Mahapuruṣa different from ordinary beings. He was born a mature.

In L.V., Maya Devi along with her son stayed in Lumbini vana for seven days celebrating the birth of the child.[10] This version is different from tradition, as no account records her stay and birth-celebrations for such a long period in the vana.

**Childhood and Youth of Buddha**

Biographers have paid very little attention towards the childhood and youth of Siddhārtha. However, the famous meditation under the jumbo tree has been repeated in nearly all the works.

Aśvaghoṣa has kept reservations, while Mahavastu extols them. However Lalitavistara describes even small events in all the fanciful expressions, and sometimes deviates even from the tradition. It narrates that after the death of his mother Maya Devi, Bodhisattva entered Kapilvastu with great pomp and show. As he entered the town "...five thousand urns filled with scented water....four thousand beautiful maidens holding golden vases full of scented water and sweeping the road before him....five thousand carrying garlands of flowers.... walked ahead......" Following him came eighty-thousand chariots as well, decorated with parasols, with flying standards banners...and following came forty thousand foot soldiers covered by sturdy armours. In the sky countless number of hundreds of thousand of niyutas of koṭis of gods from the realm of desire and the realm of form paid homage with all sorts of displays. The Bodhisattva's chariot was pulled by five hundred Śakyas, twenty thousand Apsaras.... Five hundred Śakyas built five hundred dwellings for him. Each Śakya standing in front of his dwelling requested Bodhisattva with folded hands to stay there. Bodhisattva stayed in each one of these and it was only after four months that he entered his own dwelling (Vaidya, pp. 70-71).

This fanciful story of Siddhartha's stay in the houses of other Ṡakyas for four months is not found in any other record.

According to popular tradition, seven days after the birth of Siddhartha, his mother died. The younger sister of Maya Devi, Mahaprajapati Gautmi, was the foster mother of the child. As per Tibetan sources, she was given to Ṡuddhodana, as a reward for his victory over the Pandava tribe (Rockhill, Buddha, p. 15). L.V. on the other hand ascribes her selection on the foster-mother by the eldest of the Śakya lady, as the best and capable of rearing the child. Besides in all thirty-two nurses were appointed (after selection) to serve Bodhisattva (Buddha to be), eight nurses to carry him, eight to suckle him, eight to bathe him and the other eight to play with him.[11]

## Sage Asita's Visit

The next important event is the visit of sage Asita. He is the saint who forecasts that, when grown up, if he—Siddhartha leaves home to become a monk, he will be Tathāgats — a complete Buddha — a guide unequalled. On the other hand if he stays at home, he will exercise royal authority with omnipotence.[12]

## Visit to the Temple

Pali tradition do not record the event of Bodhisattva being taken to the temple of Śakya Kuldevata. But in L.V. (Ch. VIII) the episode is described very fancifully. Here he is taken to the temple by his step mother (aunt) Prajāpati Gautami. While being dressed up he asks his mother 'where are you taking me'? "To pay homage to the kuldevata", thereupon he says "when I was born, the three thousand worlds were shaken and all the devas bowed their heads at my feet..." Further the legend adds the miraculous element by recording that as soon as Bodhisattva set his foot in the temple, the statues of gods including those of "Śiva, Skanda, Nārayana, Kubera, Candra, Surya, Vaissravaṇa, Śakra, Brahma the guardians of their worlds and others rose form their seats and bowed at the feet of the child — Bodhisattva." There was the rain of celestial flowers and the divine music of hundred of musical instruments, etc.

In L.V. the babe is taken to the temple from Kapilvastu by Prajapati (the stepmother of Gautama) while in Mhv. he is taken by his mother, just after his birth, from Lumbini on her way to Kapilvastu. Historically viewed, in the period between the Pali literature and L.V. there is development of Buddha legend which makes him god above gods.

**Education**

Except L.V. no biography deals with the education of young Siddhārtha. Here he is taken to the school by his father Śuddhodana, surrounded by ten thousand children. Nāgas, Yakṣas, Gandharvas, Asuras, Garuḍas, Kinnaras and Maho-ragas appear in the sky and shower flowers, silk clothes and garments.

As soon as Bodhisattva enters the school, the teacher Viśvamitra, unable to stand the majesty and splendour of Bodhisattva falls prostrate on the ground and Subhaga a devaputra of Tuṣita heaven lifts him.

In all its exaggeration, the writers of L.V. add in verse, that Bodhisattva was perfect in all the Sāstras, application of worldly arts, knew the way of Four noble Truths, knew that everything 'arises dependent on cause', cessation of aggregates, knew the purpose and disposition of all sentiment beings. He went to school only to confirm the custom. Otherwise he knew for kotis of kalpas as many as sixty-four scripts including Brāhmi, Kharoṣṭhi or Puskarasārī, Darada, Khāsya, Cina or Hūna etc. The teacher Viśvāmitra was simply astounded to hear the names of all the scripts, whose names even were not known to him. In order to further magnify Siddhārtha's knowledge the writers have added in verse that with the pronouncement of every syllable or alphabet there came the sound of philosophical knowledge e.g. with the syllable 'A' the sound came out ātmaparahita, beyondself;

" 'I' : Indriyavaipulya, the extensive development of the faculties...

'O': oghottava, the way out of the ocean of Saṁsāra....

'Kha': Khasamasarvadharma, all dharmas are like space..

'Cha' : chaturāryasatyapatha, the way of the four noble truths.

'Ja': Jarāmaraṇasamatikramaṇa, the complete bypassing of old age and death....."

'Na': nāmarūpaparijñana, the perfect knowledge of name and form....

'Ha': hatakleśavirāga, the absence of desire and destruction of emotionality....."

"When the last syllable 'Kṣa' was pronounced, the phrase came out 'kṣanaparyantāphilasa Sarvadharma,' with longing instantly brought to an end. The entire Dharma has been expounded."

The very company of Bodhisattva brought thirty-two thousand children to complete maturation.

**The visit to Kṛshi-gām (farming village)**

The story of ploughing scene is given in Pali tradition, Māhasaccaka-Sutta (MN. 246 : pp. 300-1) and Nidānakatha (pp. 163). L.V. (Ch. XI) preserves the tradition but in a different way. In M.N. he while his father was ploughing. "......sitting in the cool shade of a rose-apple tree, aloof from the pleasures of senses aloof from unskilled state of mind. entering in the first meditation...........thought could this be a way to awakening .....". In the later stage when he starved to the point of skeleton, realised that the true path was the bliss of rapturous state (Jambo tree) to take food, to strengthen the body and to have a strong will-power to enter into meditation.

In Nidānkatha, the father leaves the child Siddhārtha in the care of nurses under the Jambo tree. When the nurses go to cook, the future Buddha looking all around, and seeing no one, gets up quickly, seats himself cross-legged, and holding his breath, goes into first trance.

The shades of all other trees recede but the shade of the said Jambo tree retains the position.

In L.V. the description is different. Here Siddhārtha visits the Kṛshi-gām (Farming village) with his friends. Finding a shady jambo tree he goes into trance under it.

In Pali tradition Bodhisattva is a child and is taken to the ploughing festival by his father. In L.V. he is a grown up person, who goes to the farming village with his friends. He himself tells (Vaidya, p. 193 ) that he went into the first trance in his father's garden (Pitur Udhyāne). When Bodhisattva was meditating under Jambo-tree, five Ṛsis of superior and supernatural knowledge, while flying from South to North felt themselves unable to advance and were held back. They forecast that he would be the physician of the decay and disease-tormented world. He would attain Truth which would be the salvation of sentient beings.[13]

**The Marriage (Ch. XII)**

Ṡuddhodana sends Brahmanas in search of a suitable girl for his son Siddhārtha. In their search they found Dandpani Sakya's daughter very beautiful, and also fulfilling all the virtues required in a suitable girl and returned to Ṡuddhodana. Finding that a suitable match for his young son, Ṡuddhodana had been found, he ordered the ornaments to be made of gold, silver, lapislazuli and various other precious stones. On the fixed day, when the prince distributed the whole jewellery 'Gopa' went to him and was presented a finger-ring, worth more than hundred thousand 'palas'.

Though Bodhisattva selected Gopa, her father replied to the proposal of Ṡuddhodana, that he must, according to the custom, give his daughter only to the man fully skilled in arts.

Here, in all exaggeration, a long list of the arts known to Bodhisattva is given and as narrated he surpassed both men and gods and distinguished as superior. The arts needs mentioning are:

"Jumping, writing, astrology, mathematics and arithmetics wrestling, archery, running, swimming and riding elephants mounted on the neck, riding horseback, chariot driving, the use of bow, in firmness, strength and courage, in feats of strength, in the use of hook and the lasso, in the action of throwing forward, backward and taking away; in the tying of the wrists, the tying of the feet, the tying of lock of hair,.....in striking with sound, the game of dice...painting, sculpture, drama...the art of playing upon Vina....dance and song... mime..in magic....the signs of the birds, in knowing the signs of women....the signs of animals.........the language of birds ......silk manufacturing, working with wax......the cutting of palm leaves and things."

The great mathematician Arjuna was impressed by his quick knowledge of calculation, as compared with other Ṡakyas. He defeated him (Arjuna) by narrating the numerology called Kotiṡaṭṭotra Tallakṣana, Dvajāgravati, Vāhanaprajñapati, Iṅga, Kuruta Sarvanikṣepa (by which one could count the sands of ten ganges rivers), agrasāra and the highest numeration called Uttaraparamānurajajahpraveṡa. In addition to this Bodhisattva numerated the procedure of penetrating the most subtle atoms from dust to a yojna and then the subtle particles into a yojna.

Thus he won the hand of Śakya Dandapani's daughter Gopa, who became his wife. However, all these details of Siddhārtha's marriage with Yashodhra (Gopa) are not given in Pali works.

**Reminding by Devas (Ch. XIII)**

The devas, including Brahma, finding Buddha engulfed in the worldly pleasures of life, in the women's apartment, exhorted him and reminded him of the prophecy of Dipaṅkara, that he would liberate the suffering humanity and show them the path of enlightenment, and hence Nirvaṇa. The Four Noble Truths, the Ten-fold Path, the Śila principles etc. all were narrated in a very lucid, exhorting way to remind Bodhisattva of his promise to establish Dharma, and hence to renounce the world and search the Truth. The narration ends (verse 160) with a call:

Remember the soft voice and sweet words of the prophecy of Dipaṅkara; "Let the sound of true voice of Jina be heard true and right, free from error," (L.V. p. 279).

The beauty of language and expression of this chapter is worth noting. The philosophy emerges from the notes of music and that also exhorts Bodhisattva. Even the charming maidens (who were originally appointed by Śuddhodana to lure the prince) are influenced by the musical notes and beg the highest of the beings to think of supreme enlightenment.[14]

The details of this episode are also missing in Pali tradition and other works.

**The Dreams (Ch. XIV, L.V.)**

Out of the various dreams described in L.V. (Ch. XIV), those seen by Śuddhodana, Siddhārtha's father, and Gopa, his wife, before the Great Renunciation are noteworthy.

King Śuddhodana had a dream that Siddhārtha in a monk's robes, was leaving home, in the quiet of the night, surrounded by a host of gods. Being very much perturbed and remembering the prophecy, he called the servants and enquired about the whereabouts of the Prince. On being told that the Prince was in his apartments, he still was worried and so tightened the security arrangements, lest his son might leave the home and become a monk.

Meanwhile, Prince Siddhārtha, expressed his desire to see the pleasuregarden, Śuddhodana thinking that being surrounded by beautiful maidens, in the pleasure-garden, the young Prince might enjoy himself and thereby forget all about leaving home, agreed to this request. But alas! enroute to the pleasure-garden, the Prince saw three scenes (of an old, sick and dead man) and the fourth of a monk.[15] At this, Siddhārtha exclaims:

"What a pity that *old age* undermines youth !
What a pity that *disease* destroys health!
What a pity that man's *life* does not endure!
What a pity that even the wise are attached to pleasure!"[16]

In Mhv. II p. 129, Śuddhodana's dream is somewhat different. There he saw an "elephant emerging from a bath of precious stones, all covered in a network of jewels." It stays in its course in the middle of the city, and ran out of the city through the night. He laughed and wept as well. The guardians of the world interpreted that one who will bring awakening to the multitude has arisen.

The other important dream is the one seen by Gopa (or Yashodhara). She was sleeping with her young son, Rahula. In her dream, she saw the whole earth shaking...trees falling ..strong winds blowing...the sun, moon and stars falling on earth ... her crown fallen...her hands, feet and hair cut-off... her pearl necklace jewels broken and strewn...the four feet of her bed broken....the beautiful handle of king's parasol broken...Siddhartha's ornaments, clothes and crown.... all thrown in disorder.... hanging pearl- garland fallen....the great ocean in turmoil and the Meru mountain shaken (L.V. pp. 292-4). She asked her husband to interpret this dream. Siddhārthā's interpretation was philosophical to the root and he told her, in advance, the achievements of Buddha...

"I will cause the light of wisdom to shine the world, blinded by ignorance, and Confusion. The broken necklace and precious jewels predict....."...that having cut the net of emotionality, you will cast away the threads of limited perceptions that obscure the conditioned world" (L.V. p. 295).[17]

Maya Devi's dream, as described in Mhv. II (135; p 130), states that "....a cloud engulfed Siddhārtha's palace all around and a flash of lightening, accompanied by thunder, and a downpour of rain, repeatedly lit up the three worlds...the rain was cool and incomparably pure and clear."

The Brahma interpreted "that one who will bring awakening to the multitude, has arisen (like a cloud raining on the three worlds). He will bring relief to those who are scorched by the great fires of passion, by bringing to birth immovable Dharma and compassion beyond compare."

In addition to these, Mhv. II 137 (p. 131 ff) records five visions of Tathāgata. But the story of dreams is not found in Nidānakatha.

Thus we see that in L.V., the stories of how after marriage, Buddha was immersed in worldly pleasures of life, the desire to visit the pleasure-garden, the four scenes, the birth of a son, and the feeling of disgust at midnight, in his harem, etc. are more or less repetition of the tradition.[18]

### The Departure

Chapter XV of L.V. narrates the scenes in the palaces, before the departure of Siddhārtha — to come back only after Enlightenment. He went, at night, to his father, Śuddhodana, to seek his permission to leave the home. As he entered his father's palace, it was filled with strong light. Śuddhodana offered whatever the young prince would desire and tried to dissuade him from leaving the home. At this, Siddhārtha, asked for "Four Boons"[19] — (i) old age should never hold me, (ii) radiance of youth and perfect health — sickness should never strike me, (iii) there should be no death, and (iv) no more birth (L.V. pp. 302-3).

At this, Śuddhodana could not say anything else but "... May you do great good in the world...May you rejoice in liberating beings...and May all you intend come to pass." (L.V. p. 303).[20]

This is written in verse. In the prose part, it is written that inspite of this permission, Śuddhodana ordered all the gates of Kapilvastu to be guarded, each by 500 Śakyas. He himself guarded the palace, with an equal number of Śakyas mounted on horses. Even Mahaprajāpati Gautami Devi ordered to close the doors tightly, lest the prince might be able to escape. Women-guards, carrying lances, surrounded the coach of Siddhārtha. To add the Supernatural element, the writer says, that Yakṣas and twentyeight great army-chiefs decided to lift the hooves of Prince's horse, when the Prince would leave the home, to attain Enlightenment.

While, on one hand, the palace people were trying their utmost to stop Siddhārtha's escape the gods etc. were trying to help it to the maximum. Devaputra Śantasumati promised to put all men and women of the palace to sleep. Lalitavyūha promised to make all the noise of human and animal world imperceptible. Devaputra Vyūhamati agreed to decorate

Siddhārtha's route. Sakra decided to open the gates and show the road. Devaputra Dharmacārin agreed to cause the women's apartments appear disagreeable and Sañcodaka was to lift Siddhārtha from his bed (L.V., p. 303-8).

As per Pali tradition (Nidanakatha, R. David, p. 172 ff), Siddhārtha asks Chandaka to bring Kanthaka. He asks the horse to help him to leave the home, to become the Enlightened one. Then, leaping, he seated himself on the horse-back. In L.V. he does not name the horse (Kanthaka), but only asks Chandaka to bring the swiftest one, as the time to attain Ajara-Amara (deathlessness) state had come. Even Devas implored Chandaka to bring Kanthaka in the Puṣya-nakstra; otherwise he was reluctant to obey.

With the help of Devas, Siddhārtha, set out to achieve the goal of deathlessness. However, before moving further he cast his last glance at Kapilvastu and vowed that he shall never enter it, till he had attained the supreme position free from birth and death (Vaidya, p. 162. Verses 90, 91).

From the above description, as narrated in L.V. and its comparison with other sources, it is thus clear that inspite of strict orders and vigilance, the city-gates were opened for Siddhārtha's departure and he did leave Kapilvastu in the quiet of night.

### A Monk

Before leaving home, Siddhārtha cut his coal-black radiating hairs, and changed clothes (yellow robes of a monk). (Ref. Ariyapariyesana Sutta M.N.I 163, 243 II 93, 212). But in Nidanakatha, L.V. and Mahavastu all this was done on the banks of river Anoma. However, this appears to be a later addition, with the addition of supernatural element in the story.

Siddhārtha crossed the land of Śakyas, the Krodyas and the Mallas. By daylight, he reached the city of Anumaineya, in the land of Maineyas. Here he dismissed Chandaka and Kanthaka (L. V.Ch. XV, ). Then he visited Śakya Brahmaṇa, Padma Raivata and Rājaka. After this he came to Vaiśali where he met Sage Arāda who explained Saṁkhya philosophy to him. From Vaiśali, he went to Rājgṛha. Here he met King Bimbasara, who tried to change the mind of the young Śakya monk, but in vain. Then he proceeded toward Nairanjna river (Legend of Siddhārtha meeting King Bimbasara is not given in M.N. but is found in later works. It is derived form Sutta Nipataṡ Pabbajja Sutta (SBE-X, L.V. — Chap. XVI). Finally he reached the sage Rudraka, with pre-meditative, objective showing the futility of worldly trances. He wanted to learn how to acquire calmness and the Samādhi, in which there was neither perception, nor non-perception[21] (Mhv. II, 119.8). But as per L.V., due to superiority of his knowledge and experience, with all trans-worldly contemplations, he was already equipped with hundreds of types of calmness.[22]

## Search of Truth

Five monks, who were practising Brahamacharya under the sage Rudarka, finding Buddha with better understanding, left their guru and joined him (B). Continuing his journey, Buddha, with five monks, reached Gaya. On Mount Gaya's peak, he practised severe austerities and realised 'three examples, concerning desire:[23]

(1) Those who isolate their bodies from desire but their minds are not isolated from desire, take pleasure in desire—they experience tormenting feelings in their mind and body.

(2) Those who are attached to desire with their body and mind, they are incapable of manifesting the highest wisdom. Their mind and body, both are tormented and consumed by desire.

(3) Those who are attached to desire and calm their desire, they also have painful feelings; but are capable of manifesting highest wisdom.

As Buddha had calmed all desires, he was capable of seeing and manifesting the highest wisdom which is so much higher than human knowledge.[24]

He entered into meditation under a tree on the banks of river Nairanjna. Here he reflected and realised that his first meditation was under the jumbo tree in his father's field where he experienced 'observation and reflection endowed with joy and pleasure born of solitude. He proceeded further with meditation to attain the fourth stage, with clear perception that this was the path to enlightenment. This would lead to the disappearance of the miseries of old age, sickness and death (Vaidya. p. 193). He realised the futility of hard and difficult way of life; Tirthas etc. (L.V. p. 402) and decided to take food. At this the five monks left him, reflecting that by following this path Śramana Gautam will never achieve saintly wisdom (*ibid*, p. 404).

During the period of past six long years, he had practised Dushkara (severe most) austerities, but with no result. He had entered in 'Āsphanaka contemplation' — inhaling and exhaling through both the mouth and nose ceased and loud noise started coming from the openings of his two ears....like those made when one works on bellows. In the next stage, his ears stopped and his breath hit the top of his skull (L.V. pp. 382-84).[24(b)]

Here, to add the supernatural element, one Devaputra went to Buddha's mother, Maya Devi and informed her that her son was about to die. She reached there and seeing the condition of her son, started crying. At this Buddha consoled her, telling that he would not die and the hour of 'Enlightenment' was near, (L.V. p. 384-6)

Six years of severe austerities had left Buddha extremely weak. But with these means he brought "Twelve Niyutas of gods and men to complete maturisation in the three worlds" (Vaidya p. 190 verse 41).

Saffron garments, which Buddha had been wearing for all these six years, had become extremely torn out. He, in order to cover his body thought of taking hemp-cloth from the dead body of Rādha (Sujata's friend). But later on, thought of using one dirty cloth which he had found there. He entered a nearby pond to wash it. But he had become too weak. He had to come out of the pond, holding the branch of a Kakubha tree. To add the supernatural element, Devaputra Vimalprabha from Śuddhavasa realm, offered him saffron clothes worthy of a Śramana wearing these clothes, Buddha went towards the nearby village.

Ten girls viz. (1) Bāla, (2) Bālagupta, (3) Supriya, (4) Vijayasenā, (5) Atimuktakamalā, (6) Sundarī, (7) Kumbhakārī, (8) Uluvillikā, (9) Jātilikā and (10) Sujātā, came to see Buddha when he first began to practice austerities. They, along with the five monks, continually served Buddha. One of these girls, Sujātā, the daughter of the village-headman, had started a yajña and offered food to 800 Brahmaṇas so that Buddha may give up self-mortification and accept food to regain strength. She prayed him to attain perfect Enlightenment and become a Buddha.[25]

**Māra's Attack**

Māra, who had been chasing Buddha, during these six years of penance, approached him when he was seated under a tree on the banks of river Nairanjna and meditating. Māra tried to tempt him saying- "Sorrowful is the path of Renunciation. Difficult, the submission of Mind."[26] But Buddha was unmoved and unaffected. He told Māra that his army consists of desire, discontent, hunger, thirst, covetousness, laziness, indolence, doubt, anger, hypocracy, ambition, praise, respect, falsely acquired renown, self-glorification, which he will destroy with wisdom. At this Māra felt humiliated and disappeared (Vaidya, verses 17-20).[27]

**Buddha Accepts Food**

Having realised, by personal experience, the futility of severe austerities, Buddha, at last decided to accept food. Deva foretell Sujātā that Buddha had given up self-mortification through severe austerities and was ready to accept food. She put milk and rice on fire and herself started preparing milk-honey soup. She called Buddha to her house through her maid Uttāra. Buddha went to Sujātā's place and partook the nourishing soup in a golden bowl, to his fill. After that Buddha left Uruvilva and by the evening reached the banks of river Nairanjna. He took bath in the river and threw away the golden bowl in the river. This bowl was lifted from water by Sāgar' the king of Nāgās (L.V. p. 409). At another place (verse part) the bowl was taken by Indra, to be paid homage.

In Nidānakatha (p. 175 ff), the story is quite different. Sujātā offered cooked rice and milk to Buddha,[28] taking him to be a Deva i.e. Bṛkṣa-Devata. She had come to know Buddha's penances under the tree, through her servant, Purṇa and went herself with the soup and not that she called Buddha to her house.

After taking the nourishing soup, Buddha regained strength. Thirty two signs of greatness and eighty secondary marks radiated through his body. Chapter XIX of L.V. describes the path, the seat and the effect of Buddha's presence in all directions and the 'lokas'. In the end Buddha vowed that he would not budge from the seat till he had attained Enlightenment—may his skin, bones, flesh etc. dissolve.[29] While sitting under the Bodhi Tree, light radiating from

Buddha's body, created a 'lalita-vyūha, which with great supernatural powers made boundless space in all the ten directions, visible as a single circle of pure and deep *lapis-lazule'*. Devas from all the regions and jinas, Nāgas and Yakṣas, from the ten directions were drawn by this light and came to pay homage to Buddha.

### The Māra Episode

In the meantime, Buddha thought of informing Māra and the Devaputras of his realm, for supporting him. For this he emitted a ray from the buffet between his eye-brows called 'Sarvamāra mandalavidhaṁasa-kari' which made Māra's abode dim and shaking severely. Coming from the rays, Māra heard these words—"May Śuddhodana's son, who has approached Bodhi Tree, attain Enlightenment and enter Nirvāṇa himself and help others to enter the same."

Being agitated by these challenges, Māra had dreams with thirty-two bad omens.[30] Being stricken he called his sons and daughters. Sons on his left side encouraged him to fight Buddha, while sons on the right side applauded the powers of Buddha, being sure of his victory. Meanwhile, in order to weaken the forces of Māra, Buddha shook his head, seeing which the forces of Māra fled, but returned again.

Thereupon Māra challenged the purity of Buddha in previous birth. The later, with his right hand having the signs of...a conch, a banner, a fish, a vase, a swastike, an iron hook and a wheel, touched the Earth, as his guarantee, without deception. The goddess Sthavira, followed by ten million earth-goddesses, shook the Earth and said, "We appear to attest it. You are the purest of all beings.[31] Then Māra's daughters tried their utmost to tempt Buddha, but all in vain (L.V. Ch.XX).[32] So Māra and armies disappeared.

Buddha realised that this defeat of Māra and his armies was the product of mere illusion—no demons, no armies, no beings, not even a self—like the image of moon in water...the cycle of three worlds misleading—no eye, no man, no woman....and no self...they are empty within and empty without (L.V. p. 57).

The defeat of Māra by Buddha is quite natural, before attaining Enlightenment. All traditions have recorded it. The brief narration of Padāna Sutta has been stretched to the maximum extent of imagination by the later-writers i.e. Nidānakatha, Mahavastu, Lalita-Vistara and Buddha-Charita. Here, Buddha is able to defeat Māra with Prajña (L.V. 236, 237), jñana, dhyāna (L.V. 237) and complete control over Tṛṣna. It was devoid of attachment (Moha-237) and possessed of 'Sila' qualities. As per other texts (Buddhist and Jain) also, Māra is the origination of Māya or attachment (Cf Sūtrakṛtanga Jain Sutras pt. II SBE XLV p. 244, quoted by B.C. Law, vide Buddhist Studies, p. 257). A person who is trapped by Māra, is conquered by Māra. Before Enlightenment, Buddha had acquired ten strengths, knowledge (jñana), wisdom, virtues, destroyed forty defilements, desires, thirty types of ignorances, mastered the six horses of senses and defeated Namaci (L.V. 560-565). Only then he was able to defeat Māra.

## Enlightenment and After

After the defeat of Māra, Buddha again went into deep meditation and at last got final Enlightenment, and became a perfect Buddha. He passed through four stages of meditation and achieved freedom from desire (I); entered into Smādhi that is free from observation and reflection (II); attained equanimity (III); and finally became free from suffering and pleasure i.e. a stage where mindfulness and equanimity are completely pure (IV).

Having achieved one final stage he saw with divine eye the beings reborn and dying according to their karmas. He recalled several kalpas of his own destruction and re-creation. He realised the existence of a being, dependent on a series of causation. Birth is the cause of old age disease and death.

Various gods and goddesses came to worship him. They placed at his disposal the whole earth and all its products. They implored Buddha to turn the wheel of Dharma and "Deliver thousands of beings from Saṁsara." [33]

Buddha spent next four (or seven as per L.V.) weeks, enjoying the bliss of Enlightenment under four trees i.e. (1) Agāpāla Banyan Tree (2) Muklinda Tree (3) Rāgayatana Tree and then again under (4) Agāpāla Banyan Tree (Mahavagga I.4).

In L.V. (Ch. XXIV), this description has been very much exaggerated. In the first week, he dwelled for seven days under Bodhimanda tree, enjoying the bliss of enlightenment and then had a long walk in the second week, throughout three thousand great worlds. In the third week, he gazed upon the Budhimanda Tree, without a blink and pondered about the time spent there to attain the end of sufferings of birth, old age, disease and death. In the fourth week, he had a short walk from the eastern to western sea. Here he again met Māra Papiyan and defeated him, along with his sons and daughters. In the fifth week Tathāgata stayed with the King of Nāgas, Mucilinda who wrapped Buddha's body in seven coils. Thus the great Nāga King and his great allies from the east and the west, protected Tathāgata from the great tempest. When the tempest abated, they unwound their coils, circumambulating Tathāgated left for their dwellings.[34]

In the sixth week, Tathāgata left the home of Mucilinda and went to the foot of Nyagrodha tree on the banks of Nairanjna river, meeting on the way Carakas, Parivrājakas, the old Śravakas, the nirgranthas and Ājivakas. He satisfied them all, with his discourse. In the seventh week, Buddha stayed at the foot of the Tree of Liberation. At this time, There came too learned merchants, Tapuṣa and Bhallika, travelling from South to North. Their bullocks halted, the wheels sank in the mud upto the axle. They saw a sage, in saffron clothes, sitting under a tree. Thinking this to be his meal-time, they offered him honey cakes and some peeled sugar-cane. Buddha thought that the time to take alms had come. Immediately four great devas of different quarters offered him four golden bowls. But Shramanas do not beg in golden bowls—Buddha thought. So there came four stone-bowls, filled with heavenly flowers Buddha converted them into one.[35] Buddha accepted the offer from the two merchants. These two very merchants became Buddha's first two disciples, converted with the formula of "take refuge in the Buddha, and the Dharma" (Buddham Śarnam gacchami, Dharmam Śarnam gacchami)

This description is as per tradition. But the time spent, after enlightenment has been increased from four to seven weeks in L.V. Again while in the prose portion, the two merchants offered honey and cake, but in the poetry portion, besides honey, a preparation of milk is said to have been offered.[36]

After his enlightenment, Buddha under the 'Tree of Deliverance', reflected on the Dharma, which he had realised to be difficult to be understood by common men."....it cuts of emotionality, by the path of calm abiding. It is imageless, it is free from grasping, it is cessation, free from attachment,.....it is Nirvāṇa"[37] ....If others do not understand it, there is no reason to preach it.....It is better to remain silent.

Thus it is clear that there was struggle in the mind of Buddha, after enlightenment whether to preach or not. All the Pali and Sanskrit texts confirm it. Psychologically viewed, this was but natural. Buddha's path to attain the highest goal was

'Ṡila' (good qualities) and not Brahmanic ways of sacrifice etc., caste and creed being no hinderance.

## Turning the Wheel of Law (Dharma-Chakra-Parivartan)

Knowing the mind of Buddha, first Brahma implored him to turn the Wheel of Law. But Buddha kept silent. So Brahma took Śakra with him. They circumambulated and again implored Buddha to teach the Truth which he had realised. Still Buddha was reluctant. Brahma again exhorted Buddha, with hands joined in front of his fore-head. This time Buddha agreed to preach and thus turn the Wheel of Law.[38]

This sent a wave of joy on the earth and heaven. It was decided to have the first Sermon in the deer park of Sārnath (near Vārānasi). Here five Śramanas were the first to listen to Buddha.

Dharma-chakra here is described as having 'one thousand spokes, radiating a thousand beams of light'. It had 'perfect balance through the blessings of all the Buddhas', (L.V. p 627). "The Wheel of Dharma is profound for its depth can not be imagined. Being, non-dual it is difficult to see.[39] It is the wheel of emptiness, singleness and wishlessness; wheel without idealation; wheel of solitude; wheel free from desire; wheel of cessation"[40] (L.V. p. 638).

## Four Noble Truths

This Chapter (XXVI) expounds the four noble truths. Suffering, the source of suffering, the cessation of suffering and the way that leads to the cessation of suffering. The philosophy of four truths is so great that there is no Buddha, Dharma or Saṅgha without these truths.[41] It explains the eight fold path. It expounds the relative character of the dharmas, telling as individually the parts of the body, nose, tongue, mind etc. are non-enduring and by nature they are suffering, selfless, empty, hollow. The suffering arises in dependence on aggregates and increases when watered by desire. Thus the theory of interdependence. It is theory of cause and circumstances that all things came about. There is no self or person moving from life to life.

## Conclusion

Lalitavistara concludes with its glorification (Ch. XXVII), as it is the Sutra of the Great Vehicle (Mahāyana), the king of jewels. Those who hear it and bow with joined hands towards it, will obtain the eight excellent Dharmas....excellent form and great strength, a faithful following, exuberant eloquence and excellent departure from home, purity of mind and perfection of Samādhi. Above all, they will obtain the great light of wisdom (L.V. p. 668). Those who reject the teachings of this Sutra, or even speak against it, would fall in Avichi hell, as soon as they die (ibid. p. 136-7).

This is nothing but advocation of L.V.'s worship. Perhaps because the writer takes it as Buddha's teachings to Mahākashyapa and Ananda.[42] "...it has been related by the Tathāgata for the sake of all, carry it, memorise it, repeat it carefully and in detail to the Saṁgha. In this way it will spread the Buddha-Dharma. Bodhisattvas of the great vehicle upon hearing this aspect of Dharma, will develop the firmest effort for peerless, perfect and complete enlightenment. Being greatly devoted to this teaching will make fall the torrential rain of Dharma, and the armies of Māra the demon will be completely overcome. The adversaries will find no further occasion to contend and for your part, the virtue that will result from urging others to teach the Dharma, will produce great benefit, great fruit, great help" (L.V. p.667).

# NOTES

1. The doctrine of vow, the careers and perfections is not found in Nikāyas (J. Thomas, p. 223).
2. This later on developed into "Avatār Conception." A brass frame discovered from Divsar in Kulgam Tehsil is lying in Kashmir Museum. It represents various Avatāras, including Buddha (fig. 9 in the frame). It belongs to 9th C.AD. Please see my History of Buddhism in Kashmir p. 124.
3. M.N. 123 ; Nidānakatha; Abhiniskramna Sū; Beal, R.L. of B. p. 26 ff. Mhv, II. S. II, 48 L.V. Vaidŷa, p. 28 ff.
4. He is named Prabhāpala and Santuṣita and Jyotipala (Abhi. Su.) Beal, R.L. of B, p. 24.
5. Mhv. I. 197, II.16, records 60 qualities of the family. Beal, R.L. pp. 81-2 also narrates 60 qualities of the family and thirty-two qualities of the mother, but Pali tradition does not mention any one of them.
6. Abhi. S. does not refer to 'Avlokanas'. But There-gatha v. 162 conforms that after due consideration Buddha took the decision to take birth in the family of Gautama and the womb of Maya Devi.
7. L.V. exaggerates, that the relics of such Pratyeka-Buddhas fell near Varanasi in the deer park of Riṣpatana and the foot steps can be seen even today. Mataṅga attained Nirvāṇa on the mountain of Golanaylaparivartana (L.V. p. 35).
8. गृह्यामिदेव ब्रतशीलवरोपवासं,  
   अष्टरङ्ओषधमहं जगि मैत्राचित्ता ।  
   प्राणिषु हिंसविरता सद् शुद्धभावा  
   प्रेमं यथात्मनि परेषु तथा करोमि ।२। (Vaidya, p. 29.)
9. गजवरु हृदसंधिर्वज कल्पः सरुपः  
   उदरि मम प्रविष्ट स्तस्यतस्य हेतु श्रृणुष्व (Vaidya p. 45)

   For details please see my work "The Historical Evolution of Buddha Legend" pp. 9-10.

10. जातमात्रो बोधिसत्वः सप्तरात्रः
लुम्बनीवने दिव्यमानुष्य कैस्तूर्य
ताला वचैरः सक्रियते स्म.. (Vaidya, p. 69.)

11. तत्र बोधिसत्त्वस्यार्थे द्वात्रिंशद्धात्र्यः संस्थापिता
अभूवन अष्टावङ्गधात्र्यः अष्टौ क्षीर धात्र्यः
अष्टौ मलघात्रयः, अष्टौ क्रीड़ाघात्रय (Vaidya, p. 72)

12. स इमं महापृथिवीमण्डलं समुद्र परिश्वमदण्डेनाशस्त्रेण स्वेन (धर्मेण)
बलेनाभिभूयाभि निर्जित्य राज्य कंरिष्यत्यैश्र्ववर्ययाधिपत्येन ।
सचेत्पुनरगारादनागरिकां प्रव्राजिष्यति, तथागतो भविष्यति अर्हन्
सम्यकसम्बुद्धो नेता अनर्न्यनेयः शास्ता लोके संबुद्धः । (Vaidya, p. 72)
For more details, please see my work, "The Historical Evolution of Buddha Legend." (p. 32 ff).

13. L.V. Ch. XI (p. 200 ff), Ref. J. 57, 58 and SN.

14. "Absence of desire, solitude, knowledge of extinction, absence of birth, cessation, absence of abode Nirv āna," such are the words which emerge from music (L.V. tr. p. 275).

15. For details please see my work "The Historical Evolution of the Buddha Legend", (p. 44 ff).

16. धिग्यौवनेन जरया समभिदुतेन आरोग्य धिर्गिवधवयाधि परा हतेन
धिग्जीवतेन विदुषा नाचिरस्थितेन, धिक्यण्डितस्य पुरूषस्य रातिप्रसंङ्गैः
(Vaidya, p 138)

17. यत्तेहष्टं मुक्तहारं प्रभगनं छिन्ने चैव स्वर्णसूत्रविचित्रम्
क्षिद्र गोपे कृेशजाले छिनित्वा, संज्ञा सूंत्र उद्धरी संस्कृतातः । (Vaidya p.142)

18. Please see my work "The Historical Evolution of the Buddha Legend", (pp. 44-52).

19. The story of 'Four Boons' is given in Mahavastu and Aśvaghośa's Buddhacharita.

20. अनुमोदर्नी हितकारा जगति प्रमोक्षं, अभिप्रायु तुभ्यं परिपूर्यतु यन्मंत्त ते ।
(Vaidya p.145)

21. नैवसंज्ञानासंज्ञपतनसमापत्तेमार्गः । (Vaidya p. 180)

22. L.V. Vaidya, p. 180; L.V. tr. p. 374

23. L.V. (p. 376-78).

24. अथखल्वहं भव्य एवोत्तरिमनुष्य धर्मादलाभर्य ज्ञानदर्शन विशेषं साक्षात्कर्तुम् ।
(L.V. p.182)

24(b). Under the Yogic Kriya of 'Anhada-N āda', action reaction changes take place and intensely loud sounds start coming from various outlets of our system. (Surat-Ṡabda-Yoga' vide Hindustan Times, Mag. Sec. 23rd July, 1972).

25. मम् भोजनम् भुक्तवा बोधिसत्त्वोऽनुत्तरा सम्यक् सम्बोधिमाभि संबुध्यते इति ।
(Vaidya. p. 195, L.V. tr. p.404–5).
The story of ten girls looking after Buddha is not found in Pali tradition (N. Katha).

26. दुखे मार्ग प्रहाणस्य दुष्करं चित्तनिग्रहम्। (Vaidya p.191)

27. The 'Temptations by Māra' are famous themes with sculptures. Not only this, in Laddakh particularly, and all over India, different religions have adopted it as a 'victory of good over evil'. Masked dances are performed in Laddakh monastries. Lahore museum displays demons of Māra in Gandharva Sculptures. Chandigarh Museum's photo of Māra's army (2nd C.AD.) is attached herewith.

28. Borobudar temple in Cambodia (now Campuchia) where the whole L.V. is carved in 120 scenes, also depicts the same scene.

29. इहासने शुष्यतु मे शरीरं त्त्वगस्थिमांसः प्रलयं च यातु ।
अप्रााय बोधि बहुकल्पदुर्लभाः नैवास नात्कायमत श्चलिष्यते ।
(Vaidya. p. 210)

30. एवं द्वात्रिशदकारं मारः  पापीयान् स्वप्नमपश्यतः......
(Vaidya p. 232)

31. शंख ध्वज मीन कलश स्वास्तिकाङ्कुशचक्राङ्क...।
(Vaidya p. 219)

32. स्थविरा नाम महापृथिवीदेवता साकोटिशत पृथिवी देवता परिवारा सर्वा महापृथिवीं प्रकम्प्य एवमेतमहापुरूष एवेमतत् यथा त्वायाभिहिताम् वयमत्र प्रत्याक्षा...
(Vaidya, p. 233)

Please also see my work, "The Historical Evolution of Buddha Legend" (p. 44 ff).

33. क्षिप्रं प्रवर्तय चक्रमुदारम्
मोचय प्राणिसहस्त्र भवेषु
(Vaidya, p. 264)

34. Serpent-worship has been found prevailing only among the lower intellectual status Turanian races. Serpent has always been considered as, "The harbinger of health and good fortune; the teacher of wisdom, the oracle of future event. Its worship might have originated out of fear.. Those who were non-believers, considered it as superisation. Buddha belonged to Kṡatriya race and had intellectual superiority. His dynasty believed in Brahamanism, His efforts abolished serpent-worship (Tree and Serpent Worship, Intro. p 2-3). In Sutta Nipata 573, his feet are worshipped by 'Nāgas'.

35. Mathura Museum 15, 662 displays Begging Bowl of Kuṣana period. It displays four rims around its mouth (Photo attached). The offering of our bowls by lokapālas in Gandhara art lies in Central Museum Lahore (The way of Buddha No. Plate 4). Borobudur Temple where the whole of L.V. is carved in 120 scenes (Crom, Borobudur) also depicts the same scene.

36. (i) In prose part of L.V., there were 100 bullock-carts while in poetry portion, there were 500 ox-carts (L.V. Tr. pp. 576, 581).

    (ii) Honey was perhaps the earliest sweet thing known in India. Vedas, Brahmanas, (Sat. Br. XI 5.4.18, Tat Brat. III-I.2.4), Jain Up. Bra 1.55.12, Saṁhita : (RV-IV.4.35; 453, X-24, 6x166.10) Vaj. Saṁ VI.2; XXXVII.10, AV VI 69.1 IX 1.22) all have praised it.

37. तष्णा क्षयो विरोगो निरोधो निर्वाण्म्

    (Vaidya, p. 286)

38. Mathura Museum (11, 161) displays Buddha, as god of gods in sculpture with Brahma and Visnu on his both sides, requesting him to preach. The carved halo around their heads shows their superior position. R.C. Sharma, H.B.Mathura Museum, p. 44.

    "Heaven and earth represent the totality of space. Lord Buddha as the supreme Cakravartin of all space and time, is naturally attended upon by Sakra as the king of gods and heaven (Indra) and Brahma, the lord of earth (Saha),

    Dr. Lokesh Chandra, one thousand armed Lokiteśvara.

39. अभेद्यं तच्चक्रं पूर्वान्तसंभवत्वात् ।
    अप्रपञ्च तच्चक्रं सर्वप्रपञ्चौपरिपञ्चोपारम्भविगतत्वात् । (L.V. p. 306)

40. शून्यता चक्रं अनिमित्तचक्र अप्राणिहितचक्रं
    अनभिसंस्कर चंक्र विवेकचक्रं विरागचक्रं
    विरोधचक्रं तथागतानुबोधचक्रं (L.V. p. 306)

    Hemis monastry (Leh) depicts Bhava Chakra-the Wheel of Life depicting transmigration of existence (18th C.AD.).

41. Salistāmba Sū and also Māḍhyamika-Vṛitti.

42. As in Acchariyabhutadhamma Sutta so in L.V. the life of Buddha is narrated to Ananda.

## Chapter II

# Māra Legend and Minor Sects

### Introduction

Māra is passion. It is the eternal enemy of one who wants to attain enlightenment. Ṡiva burnt Kāmadeva. Likewise, Buddha had to conquer it before enlightenment. Being enlightened, Buddha became aware of the nature of the opposing force, against which he was struggling. This opposing force is Māra, which, in D.N. (III, 77.58), Buddha explains as follows—"I consider no power which, Brother', is so hard to subdue, as the power of Māra." Thus Māra was the mental foe of Buddha.

### Source

This Māra legend has its source in Sutta Nipāta. In Buddhist literature it is known by many names, such as, Māra, the 'killer'[1], the king of death[2]; 'Maccu' (Tatha 'Maccunoti', 'Māressa', idam Vattam hoti)[3] 'Namuccu' (Namucetti-ti-Māro)[4], Pāpima', Māro tvamasi 'Papima', and 'Kāmadeva' in Buddhacarita.

### Development of the Legend

Development of the Māra legend' its importance and the powers assigned to this mythical Māra, can be seen in Pali, as well as Sanskrit and Tibetan sources, e.g. He is equalled to Brahma (D.N. II. 12, 15); A.N. III. VI 57, p. 202; Tibetan Records[5] (Bhah-hgur), etc. and is 'Adhipati' i.e. the lord of the realm of desire in Lalitavistara, (XXI).

**Māra's realm**

"Māra's realm is the realm of sin, of karma, of death, of rebirth. It is therefore the whole sphere of sentient existence and it is opposed to Nirvāṇa or annihilation in which sin, death and birth are alike unknown" (Childers Dic. p. 241).

"...he has no fixed abode or heaven of his own in the official cosmology of the Sarvāstivādins[6]." Diṭṭhadhammika Kāmasañña: the idea of sensual pleasure in present life; Kokamasañña i.e. the idea of sensual pleasure in future life form the kingdom state and food of Māra[7].

**Māra's Army**

In Buddist literature[8], Māra's army (māra-balam) consists of ten fold Kāma (sensual pleasure), Ārti, Kṣuttpipāsa (hunger and thirst); Taṇha (desire); Thinamiddha (sloth and temper); Bhiru (fear); Vicikiccha (desire); Makkho (disdain to others); Thambho (self adultation), Lābha (gain); Ṡiloka (fame); Sakkāro (honour); Micchāladdosayou (wealth obtained by improper means); Aṭṭanam Sam-ukkaṁ se (self-praise); Pare Caavajānanā (speaking ill of others).

Māra's army consisted of

(1) Nāgas serpents or snakes[9]
(2) Ṛshabh (Bulls)
(3) Meghakāli or Kapālhasta
(4) Boars
(5) Bṛkṣa-holders
(6) Lions
(7) Elephants

(8) Soldiers with eyes of birds

They were carrying trees, lances etc. to frighten or discourage Bodhisattva B. XIII. 20-35. L.V. p. 467 ff).

## 1. Nāgas

In the early stage of human civilization, snake or serpent-worship seems to have acquired quite a great importance. The oldest evidence of Nāga or serpent-worship is found on the seals of Mohenjodaro, where devotees, with hooded snakes on their backs, may be taken as an evidence of the existence of Nāga-cult in the Indus valley[10].

Nāgas are mentioned as the inhabitants of Kashmir in Nilmat Puraṇa (Vreese verses 66-69) when Kashmir was a 'satideṡa.'

The tribal character of Nāgas is found in abundance in Mahabharata. Takṣaka was the Chief of Nāgas, Dānvas and the Asuras[11]. Āryaka, the great-grand father of Vasūdeva, was a Nāga Chief etc.[12]

In Rāmayana,[13] Ravaṇa captured the beautiful Nāga maidens. He also attacked the city of the Nāgas and defeated them.[14]

In Sutta Nipata 573 Buddha's feet are worshipped by Nāgas.[15]

In Jatakas,[16] Mahavaṁṣa (XII Verses 1-2) and Dul-va (Vol. XI Leaf 6 B.7)' Nāgas are depicted as a race of people, and were the first to accept Buddha's teachings.

In M.N.[17] (I. 145) Buddha explained the definition of the word Nāga (cobra). "The cobra-monk, this is synonym for a monk whose cankers are destroyed. Let not the cobra, touch the cobra; rather do reverence to the cobra. This is the meaning of that."

In Mahavastu II (J.J. Jones p. 159) Nagardevata (the goddess of the city addresses Bodhisattva, as 'O Nāga and O Lion'. In L.V. (Ch,. XXI) Māra's son Sārthavāha, addressing his father, says that "would you want to wake the sleeping king of the Nāgas."

"Licchavis, the devoted followers of Buddha, were serpent (Nāga) worshippers. The Tutelary deity of their chief city, Vaishali, was a Nāga."[18]

In L.V. (p.467) and Buddhacarita[19] (XIII, 30) it is described that the Nāgas did not brook destruction to the sage; rather they turned their eyes wrathfully on Māra; they hissed and unwound their coils. This clearly shows that Nāgas supported Buddha and accepted his Dhamma.

Mathura Museum H.2 represents Buddha being worshipped by two Nāgas. However, when B (XIII 44) says that Māra's army "spat out snakes from their mouths as from rotten tree trunks, as if bound by spells, they did not hiss or move in his presence", it only means that they discussed philosophy with him and were defeated.

Thus Nāgas in the army of Māra are representations of 'Nāga' tribal heads objectively, as well as frightening 'Nāgas' subjectively. Buddha, in order to vindicate his standpoint, had to defeat this powerful existing tribal sect.

Nāga worship is still prevalent in certain parts of India, specially in Central India and hilly areas. [20]

### 2. Ṛshabh[21] (or Bull)

In Hindu philosophy ṛshabh (bull) represents god Shiva's conveyance or vahaṇa. But in Ṛgveda this term is mostly used for Indra. (R.V.I, I. 55.2, I.9,4, I. 10.10, II. 1.3; III, 40.1 etc.). Sometimes Rūdra (RV. II.33.6), Bṛhaspati (RV. I. 190.1), and Agni (RV. III. 65) are also called likewise.

Śaivites are supposed to be the most powerful opponents of Buddha. They always tried to frighten and chase Buddha's disciples. So it seems quite natural that in Buddhacharita (XIII. 21, 22, 26, 28) Māra's army is said to include Saiva ascetics. Further, Aśvaghoṣa writes, Māra's soldiers 'Aishy grey in colour, tricked it with red spots, carrying ascetic staves, with hair smoke-coloured....with hanging garlands, clad in skin...."with arms having an over garment of snakes" (B. XIII, 21, 22); ..."with top knots." "One danced about brandishing a tridant (Triṣula);[22] another snorted as he trailed a club; one roared like a bull in his excitement, another blazed fire from every hair" (B. XIII. 26). In L.V. Ch. XXI, some of the demons are described to be wearing garlands made of human fingers and garlands made of human bones and skulls... some were spouting fire from their heads. They all tried to frighten Buddha while sitting under the Bo-tree. But they failed to quail or perturb him (B. XIII. 33). Māra Sutta (S.N. IV) also refers to the Śaivites as opponents of Buddha. It (S.N. IV pp. 137-8) mentions Māra saying to Buddha, "Lo! here for thee a rival wrestler stands". It tells of an aged Brahmana, with great matted top-knot (jatanḍva), clad in whole antelope skin, advising young followers of Buddha, not to abandon the pleasures of life in that young age and follow customary enjoyments.

It (S.N. IV p. 152) further tells Māra wandered in S.E., N.W., up and down and in all the directions searching Buddha's disciple Gudhika. When he failed, taking a Vilva-wood[23] tyre of golden colour enquired from Buddha about his disciple's whereabouts.

This clearly indicates Śaivites were chasing Buddha's disciples and wanted to defeat them. But the disciples were true to their faith.

Māra, as a bull, went to disturb the congregation of Buddha and wanted to break the bowls of the Bhikṣus placed in the sun, who were vigilant enough and did not disturb his sermon (S.N.I. p.112).

At this the Teacher remarked, it was Māra, who had come in the guise and not a real Bull.

Since the word 'Ṛshabh'[24] is used here, it can very well be construed to mean that the followers of vedic religion were also defeated.

In the beginning of Buddhacarita Buddha's fear from this rival sect is alluded when it says (B. III. 34) 'Buddha was perturbed in lofty soul at hearing old age, like a bull, on hearing the crash of a thunderbolt nearby.'

But in B. VII.13 when 'Ṛshabh' is used for Buddha'. The Bull of the Ṡakyas i.e. शाक्यर्षाभा it indicates his superiority over Vedic gods and Ṡaivites. When it says very bull of prowess, it indicates mighty physical power of Buddha (यर्षभाविक्रमाय) .

Similarly in Māra's army, the presence of Bulls indicates god Ṡiva and Vedic gods. When the ferocious aspect of this animal is depicted it is only to show its mighty strength and destructive nature being used to defeat Buddha in meditation.

### 3. Jainas and Ājivikas

Besides the Ṡaivites, Dr. Bhattacharaya[25] finds in some soldiers of Māra's army convert references to some heretic sects like Carma-mbra (B. XIII.21) and Rakt-ṁbra (B.XIII. 24) classes of Jainas. He thinks nirambaras (B. XIII.21) may be a reference to the monks of Dig-ambara Jainas or preferably Ājivikas Sect. Sariputraprakarṇa's[26] printed fragments mention Ājivika sect more than once.

However, historically not only the various Jaina sects but also the Nirgranthas and Lokayattas etc. all joined hands in their hostility towards Brahmanic cult of ritualistic Karma and helped Buddha indirectly.

The presence of Ṡaivites and Jaina extreme sectarian views, influenced Buddha to ponder well before finalising his path. Ultimately he discarded their ways.[27] As they all are in Māra's army, which was defeated by Buddha, it means that

Buddha must have had philosophical fights with them and then finally defeated them.

### 4. Varāh or Boar (L.V. Vaidya, p. 222 ; B XIII. 19)

Varāh is considered as the incarnation (or Avtār) of Viṣṇu. Varāh Purāṇa is named after this Avtār.[28]

Śatpatha Brahmaṇa and Rāmayana ascribe this incarnation to Prajāpati. In this Brahmaṇa a boar called Emūsha, raised her up and he was her lord Prajāpāti.[29] The early non-aryan nature of the cult of boar is evident in Ṛgveda.[30]

Māra's army-soldiers having the face of boar (varāh) in B (XIII.19) may be a reference to this non-aryan cult.

### 5. Bṛksh or Tree

Amongst the various prevailing minor cults, in an early stage of human civilization, tree worship seem to be of great importance. They considered trees as the choicest gifts of the god of man and no wonder that they should have believed, that "their spirits still delighted to dwell among their branches or spoke oracles through the rustling of their leaves."[31]

This sect seems to be quite popular in the days of Buddha.[32] As Sujata offered rice and milk to Buddha, taking him for a Bṛksh-Devata,[33] when he was meditating under an Ashvatha tree. Four goddess of Bodhi tree Veṇu, Valgu, Sumanas and Ojāpati, beautified the tree of Enlightenment (L.V. p. 423). And Bodhisattva prayed (according to the custom of the time) to the goddess of Kukabha tree to bent its branches, he that so may come out of the river. (*ibid* p. 406)

Lalitavistara (p. 468-506) and Buddhacarita (XIII 38) tell that Māra's soldiers tried to hurl trees at the sage. But they came down along with them. They (B XIII 40) "flung above him blazing log as a mountain peak." But it crashed into hundred fragments through sage's magic power.

This simply is to tell that tree-worshippers were also defeated by Buddha. L.V. (p. 468) tells "...not a leaf on the tree of wisdom quivered."

### 6. Three-headed Soldiers[34]

Māra's army had three headed soldiers also.

Ravaṇa's ten heads in Rāmayana represent his ten Balas (ten powers). Māra's soldiers having three heads may be referring to 'Brahma, Viṣnu and Maheṣa' i.e. The Creator, the Preserver and the Destroyer who are the mythological gods in Brahmanic literature.

Gośala Mankhaliputra was the founder of Ājivika sect Ascetic Mahavira, the Nirgranthaputra, Keśakamblin the tenent of Lokayata, had not even the scanty leaning towards Vedic lore. But unlike Buddha denied the doctrine of transmigration, rebirth and salvation.

There were three other leaders in Buddha's time: (1) Sanjay who "cherished doubts in the solution of the philosophical problems e.g. whether the world has beginning or it is beginningless; whether there is continuity of life or self after man's death etc. He was the head of Pravrājika sect.

(2) Pūrṇa-Kaśyapa who claimed all knowingness. He conquered the feeling of shame and always remained naked.

(3) Kakud-a-kātyayāna who believed that the universe depends upon four elements—earth, water, fire and air and the other three things viz. pleasure, pain and the individual self i.e. altogether in these seven principles.

However, none of the above philosophies appealed to Buddha, though they left such a deep impression on his mind that before finding his own way, he had to find a path through them.

The reference to three-headed soldiers of Māra can be indirectly construed to be the above trioes i.e Brahma, Viśnu, Mahesh, Jains or Ājivikas and Lokayattas, the three great

Brahmanas Sanjay, Purṇa and Kakunda-Katyayana. They were the Devas of contemporary religions and leaders of different contemporary sects.

When Buddha delivered his first sermon (Dharma-Cakra-parivartana) at Banaras, he must have kept these asserting leaders and cults in his mind. In later life he had to wage philosophical war to vindicate his point....and finally he succeeded.

### 7. Kapālikas B XIII. 49. [35]

"A woman, black as cloud (Mahākāli) with a skull in her hand (Kapālhasta), wandered about (Buddha), with an intention of deluding the heart of the seer...." She resembled the intelligence of a man of inconstant mind, which wander uncertainly among the various sacred traditions.

The Kapālhasta here seems to allude to the Kapāla sect of Ṡaivism. Kapālakas worship the Kāli devi or Bairva Shakti and always held human skull in their hands.[36]

The simili is a reference to various 'āgamas' which according to Aśvaghoṣa is contradictory and uncertain.[37]

This alludes to Tantric[38] sect also. Since Tantrics practice Sādhana at night with bones in hands.

L.V. (Vaidya. p. 221) mentions that some of Māra's soldiers in their desire to drink blood were cutting off each other's heads, hands and feet. [39]

L.V. is a Vaipulya Sutra of Mahāyāns. As narrated previously the authentic translation of the work has come to us from Tibet (Vol. 95. Mdo-Sde). It has been and is very famous in Tibet. Every year mask-dance is performed in its monastries to depict the victory of good over evil. A photo of Mahākāli, holding bone in her hand and wearing the garland of skulls is attached herewith (of the mask dance in Phyanga Gompa. Leh).

### 8. Miscellaneous forms

As far as the faces of fishes, horses, asses, lions, elephants and the eyes of birds etc. are concerned, such soldiers of Māra's army also seem to represent aboriginal and minor cults.[40]

Simha (lion) is the conveyance of mātā (Devi). Even in this century Vaiṣno-Devi cult is very popular in India.

### Fish (L.V. Vaidya. 222 मत्स्य)

Mahabhārata describes fish as the form of Brahma.[42] Śatpath Brahmana narrates the story of a small fish, who reared up and grew into a ghosha (horned fish) and saved Manu from flood, was none else but Prajāpati himself.

This tradition is kept alive in the Matsyāvatār of Pūranas.[43]

The followers of 'Matsya Devata' must be the aboriginals living by the side of sea or big rivers.[44]

By including them in Māra's army the writer has hinted at the presence and defeat of this sect.

### Ashva (Horse)

Māra's army included horse-faced demons.

Here seems to be an association with Hayagriva of Mahabhārata.

In Mahabhārata Hayagriva is the name of a demon who is the head or commander of Naraka's (hell) army.[46]

In Puraṇas he is Kalaki Avatār or Aśhvasiras Avatār and there is a Purāṇa also; "Kalaki Purāṇa" "Hayagriva was originally a non-Arayan deity identified later on with Viṣnu."[47]

In Buddhism he is one of the nine male deities originally from Akśobhya.[48]

Recently one Hayagriva has been discovered from Mathura. It is kept in Bhārat Kalā Bhavan, Hindu University, Varanasi.[49]

By bringing him in Māra's army, the writers of Māra legend has depicted how even the lord of Narak (hell of Māhābharatas time) was also defeated by Buddha, and this sect was also alive in the days of Buddha.

Māra's army had soldiers with bird's eyes in Buddhacharita (B XIII 23) while LV. (Vaidya p. 248) mentions Garuḍa and owls.[50]

**Owl** is the vahaṇa of Laksmi the goddess of wealth. Māra attacked Buddha at night, and Aśvaghoṣa may also be referring to it. "It represents perversion of attitudes in material prosperity. ....it cannot see during day time. One who dwells in darkness, dwells in ignorance. Undue attachment to wealth shows ignorance and disturbs the economy...."[51]

It may be alluding to Devi Lakṣmi cult, which also Buddha had to deal. Philosophically the temptations of wealth could not break his balance. Thus we find that this legendary Māra's army has been very well elaborated in all its horrifying aspects in LV. Mahavastu and Aśvaghoṣa's Kavya. But in reality it appears to be a blending of Māra's army with the then existing tribal and other characters, faiths and beliefs, as well as the magnification of spiritual powers of Śakya Muṇi, uniting together History and supernatural element.[52]

On the night of Siddhārtha's enlightenment, "Māra's army assuming the form of Hyena and Lions roared loudly (B. XIII.52). The deer and elephant cried in distress, birds fluttered about screaming in distress", (B. XIII. 53). The host of Māra's army "fled away in all directions, its elation gone, its toil rendered fruitless, its rocks, logs and trees scattered everywhere......."[53]

In LV. (XXI. Ch) Māra's army is categorically stated to be illusionary:

"Seeing the frightful transformations of Māra's army;

The pure being recognises them all as the product of illusion;

There is no demon, no army, no beings;

There is not even a self,
Like the image of moon in the water;
The cycle of the three worlds is misleading." (LV. p. 507)

**Psychological Significance of the Legend**

To conclude Māra legend, if viewed psychologically, has a double significance:

(1) The struggle in the mind of Buddha against his own passions, desires etc. Buddhist embody them in Māra[54] (or the god of death) and believe that 'he' is the divine enemy of man. Before enlightenment, the defeat of temptations (Kāmadeva) was not only compulsory but quite natural also.

As stated in L.V. Buddha was able to defeat Māra and its hosts with Prajña, jñana, wisdom, chastity and purity.

(2) There was also mental struggle in Buddha's mind due to the prevailing philosophies of various major and minor religions and sects as described above. He had to triumph over all of them to vindicate his standpoint. He was thus weighing the untiring efforts, which he will have to make, if he preaches his Dhamma. The hesitation to preach or not to preach was perhaps due to this dilemma.

Ultimately he realises the futility of extreme views of renunciation and Karamkandas of Brahmaṇas and finds a middle way (Madhyam-mārg) which was free from caste system and from the Brahmanic rituals etc. It was a simple code of conduct,[55] which could lead to Nirvāṇa.

## NOTES

1. Amarkoṣa and Abhidhanapadipika explain Māra as 'death' (SBE X ff. n. 47 p. 17).
2. Uttan Sutta, SBE. V. SN. III p. 155, H. Oldenberg roughly compares the 'Nachiketa's Yama — Legend with 'Buddha-Māra' legend. (Oldenberg Buddha; tr. Hoey. p. 54).

3. J. Fausboll, IV. p. 123.
4. Mahāsamyata Camy, Buddhaghoṣa says he is called non-deliver because he destroys all those who evade him (DPPN, p. 619).
5. M.N.I. 332 "Tibetan Buddhist records elaborate Māra's attack on Buddha, perhaps to depict that the sage did not achieve pre-mature enlightenment (B.C. Law, Buddhist Studies, p. 272).
6. T.T. Clark, Encyclopaedia of R & E Vol. VIII p. 407.
7. M.N. II pp. 261-62; B.C. Law, Buddhistic Studies p. 259.
8. Sn. (H.D.S. 37, 1932) Verses 436-439, p. 102 L.V. (Vaidya) p. 270. Mhv. II p. 227 also narrates ten-fold mythological army of Māra and agrees with Sutta Nipata. These are the hindrances attached to the attainment of Nirvāṇa. Buddha destroyed Māra just as an unbaked pot is destroyed with a stone (Sn. 443).
8. In Māra Sutta (S.N. IV, p. 133), Māra assumed the shape of the king of snakes and his hanging tongues, "darted from his mouth, like the forked lightening dart..." while in Buddhacarita, Māra's army is depicted with fearful sight of hanging tongues.

   "The snake represents the force of destruction, reconstruction and development ... 'Kāla' is symbolised by snake says Bhubaneshwari Saṁhita" (Science of symbols, p. 55).
10. Marshall, Mohenjodaro and Indus Civilization III Plates CX VI, CXVIII.
11. Mhb. (Gita press Ed.) I. 225-7 Ta.
12. *ibid*, 1. 127. 63, 65.
13. Rām. V. 12; 21-22.
14. *ibid.* III 32, 13b-14a.
15. Serpent worship has been found prevailing only among the lower intellectual status Turanian races, Buddha belonged to superior race-Kśatriyas. He abolished serpent worship (tree and serpent worship Intro pp. 2-3).
16. Saṅkhapala J. Vol. V. (H. Tr.) pp. 161ff.

    Manikantha J. Vol. II (H. Tr.) p.282.

    J. (Cowell), 339, p. 186, Māra is a dusky serpent.
17. Two disciples are mentioned as mahanāgas (Sta. 2 quoted in Fln. 2 M.N.I. p. 186).

18. Mahawanso Tika (Turnour) Intro p. XXXVII Nāga which literally means snake, conveys two different meanings in two different contexts (1) space and (2) Time. "In scriptural language, is called Akāsh (Sky)" (Science of symbols, p. 33).

19. Handbook — Mathura Museum, S.R. Sharma, p. 40, fig. 25.

20. I have been a big fair on Nāgapaṅchmi day in Nagpur.
Dr. Herbert Hertel (1966-74). 20 km. from Mathura, made some remarkable discoveries of Nāga shrines, belonging to pre-Kuṣana and Kuṣana period. There are some outstanding sculptures of about first century, now in the custody of Mathura Museum (S.R. Sharma, Mathura Museum and Art p. 7)

21. B.XIII, 26 काश्चिदृषवन्ननर्द; VIII 13 शाक्यर्षभ

22. Triśula "is a favourite weapon of Asura warriors" J.R. A.S. II p. 389. L.V. Ch. XXI, Mahavastu II 338 and 410 and F.P. Ch. XXVIII and Skanda's followers in M.Bh. IX 2576, ff and X 265 are parallel..."
Johnston B. XIII fln. 19.
The description of fiends as ascetics is developed from a hint in Padān Sutta V. 3, Johnston. B XIII fln. 19B XIII, 21, 22, 24 describes Māra's host taking the form of Brahmanical ascetics", *ibid*. The garland, if 'Sarjo' स्रजी is correct in B XIII 21, may be the garland of skulls (ibid).
Photo of a fiend with garland of skulls from leh (Ladakh) is attached herewith.

23. Vilva-wood of leaves are offered only to Lord Śiva.

24. As alluded to previously Indra, Rudra, Agni and Bṛhaspati is also called Ṛshabh in R.V.

25. Aśvaghoṣa, A critical study, p. 385 ff.

26. ... (pa) ryyākula Ājivika (h) (a scribal error for Āji...) Ṡ frag. No. (K) 29a I. 1 to be read with later restoration ... gilāyamānaṁ Ajiv (i) Kasamaṇaṃ...
Ś. frag. No. K. 29b. I.I
Srama (Ājivika-Śramaṇh...na khū (ke)...
Ṡ. Frag. No. K. 40b. I... (quoted by Dr. B. Bhattacharya,) fln. 4, p. 386.

27. B. XII. 94, 95, 100, 101, S. III. 5.

28. Kūrma Puraṇa (Kasirāj, trust Ed.) Intro, p. II Science of symbols, p. 43. In this incarnation, the lord is said to have raised the earth above the waters of deluge and saved it.
सलिलेनाऽप्लुतांभूर्मि द्रष्ट्वा सतु समन्ततः
जलक्रीड़ासु रूचिर वराह रूपमस्मरत्

Vāyu Puraṇa VI. 11.

29. S.B. (SBE Vol. XLIV): XIV, 1.2.11 Rām. II. 110. 3-4.

30. R.V.I. 61. 18:
Dr. Ved Ghai, Nilmat, p. ftn. 6, p. 145.

31. Furgussen, Tree and Serpent worship pp. 1-2.

32. Vaidya. p. 242. L.V. (tr. p. 124, it tells of gods of Sāla wood. Buddha was born under Plakṣa-tree (being sacred).

33. तस्याश्च पुष्करिण्यास्तीरे महान् कुकुभपाद्रपः ।
तत्र देवतां वोधिसत्त्वो लोकानुवृत्या देवतानुग्रहार्थ चाबवीत् आहर देवते वृक्षशाखामिति। (Vaidya. p. 195)

It (L.V. p. 509) refers to the goddess of the tree of wisdom.

34. B. XIII. 19, L.V. p. 467.

35. स्त्री मेघकाली तु कपालहस्ता
कर्तु महर्षे किल चित्तमोहम् ।
वभ्राम तत्रानियतं न तस्थौ
चलात्मनो बुद्धिरिवागमेषु ।। B XII.49

Meghakāli was the elder sister of Māra, which is not known otherwise. (Johnston fln. of the verse) "The power of Rudra which destoys is known as Mahakāli" (Science of symbols p. 15).

The word Kāli denotes the play of destruction and reconstruction after annihilation in terms of Time (Kāla).

She is the counterpart of Siva for the purpose of 'activity in the manifest world.' (Science of symbols pp 121 ff.)

36. The Encyclopaedic Indica (H) Vol. IV (1922 ed). Kapālakas.
Vaidya p. 22 भैरवन्क्षस्वराः ।

37. BIX. 76; S I 14; III 2

38. Tantric ideas are found in abundance in Atharvaveda III 125; VI 130; VI 138, 131, 4, 14 Baldev Upadhya, Vedic Sahitya 1955 ed. pp. 161-67. Kālidevi's photo from Phyang Gompa, Leh is attached herewith.

39. Vaidya p. 221.

40. B XIII, 19, 23. V (Vaidya) p. 221.

41. B XIII 19, LV. (Vaidya) p. 201 ff. L.V. 222. सिंह व्याघ्र ।

42. Hopkins, Epic Mythology, pp 221, 210.

43. Kurma Purana, Kashiraj Tran, Intro. p. I. Matsya is the incarnation of Visṇu (Science of symbols. p. 43).

44. Even in this century (20th). In Jammu (J & K State) province in Akhnoor (on the banks of river Chanab), the shore people worship fish. I have seen beautiful houses having decoration of stone-fish-images, painted in various colours. This is just as some people have Rama, Krishna or other Devas on the upper portion of the outer doors of their houses.

45. B XIII. 19, In. L.V. p. 467 they had one kind of face and another kind of body.

46. Mhb. II. 83, p. 349 (Gita Press Ed. 2013).
ह्यग्रीवो निशुम्भुश्च धोरः पञ्चजनस्तथा ।

47. Dr. Ved Ghai, Nilmat Pu. I. pp. 146-7.

48. B. Bhattacharya, The Indian Buddhist Iconography (1958 ed.). pp. 128, 131, 165.

49. R.C. Sharma. Mathura Museum Hand Book.

50. B XIII. 23 विहंगमाक्षा
L.V. Vaidya p. 248 उलूक, गरूड़ ।

51. Science of symbols, p. 90.

52. L.V. Ch. XXI
Mhv. II
B. XIII.

53. B. XIII. 71, L.V. Ch. XXI p. 509. The symbolic representations of different deities are "convential signs or diagrams or pictures of animals, mythological otherwise or plants or inanimte objects and in Tibet they are widely met with." Waddell, Lamaism, 1895, p. 387.

54. S.N. for the first time calls him the god of death Malal ṡekerce, DPPN, p. 615.

'Pranimmitavasavatti' is the full name given to Māra's army. The term signifies the evil spirit of which sinful archangel is merely one of the manifestations. Childers Dic. p. 241.

55. Ṡila qualities, the eight fold path, the four truths. Infra. Ch. V.

## Chapter III

# Political Condition

### Introduction : Janapadas of Madhyadeśa :

Madhyadeśa, in 6th C. BC, i.e. shortly before or in the days of Buddha, comprised of 16 Janapadas. Anguttara Nikāya[1] mentions 'Solasa Mahajanapada' viz.—

(1) Kaśi, (2) Kośala, (3) Aṅga, (4) Magadha, (5) Vaji (Vrji), (6) Malla, (7) Chedi (Chetya), (8) Vaṁsa (Vatsa), (9) Kuru, (10) Panchala, (11) Machch (Matsya), (12) Sūrasena, (13) Assaka (Asamka), (14) Avanti, (15) Gandhāra, (16) Kamboja.

Mahavastu (I.34) gives a similar list, but omits Gandhāra and Kamboja. They are substituted by Sibi and Dasarna in the Punjab or Rājasthan and Central India respectively.[2] On the other hand Digha-Nikaya (II.pp. 202-3) gives a list of only 12 Mahajanapadas.

L.V. however, has given the names of the cities and Janapadas, and the families co-related with Buddha. It (L.V. p. 37) mentions the family of

(1) **Videha**, in the country of Magadha; the family of Kośala, the decendent from Matāngas.

(2) the family of King Vatsa (L.V. p 38),

(3) **Vaiśali**, rich, extensive, prosperous - a city of summer palaces, designed with terraces, porticoes, columns etc. (L.V. p 38),

(4) **Ujjayini,** where lived the Pradyota family. (*ibid.* p. 38),

(5) **Mathura,** where stood the palace of King Subahu and the city was a flourishing one (*ibid,* p. 39).

(6) **Hastinapur,** a walled city where lived the decendents of Pāndvas. (*ibid,* p. 39)

(7) **Mithilā,** dwelling place of King Sumitra. (*ibid,* p. 39).

(8) **Rajgṛha**

It (L.V. Ch. XV) speaks of the territories of Śakyas, Krodyas and Mallas which Siddhārtha passed (when he left home) on his way to 'Anumaineya', a township, six leagues away from Kapilvastu.

### Janapada Capitals

(1) Kapilvastu was the Capital of Śakyas; (2) Allakappa of Bullis; (3) Kesaputta of Kālāmas; (4) Bheggas had their Capital on Saṃsumēra hill; (5) Koliyas' Capital was Rāmagāma; (6) The Malles, Capital-Kusinara, (7) The Mallas, Capital Pāva; (8) The Moriyas, Capital was Pipphalivana; (9) The Videhas had their Capital at Mithila, and (10) The Licchavis, Capital was Vaiśali.[3]

### The Political Scene (monarchy/democracy):

The political scene, as depicted in L.V. indicates both monarchical and democratic systems of government prevalent in those times. Śakyas were partly monarchical in nature, as kingship in their clan was hereditary. Use of the word 'Raja' for Śuddhodana, the Śakya king, denotes only a title and not kingship in real sense of the term. And as he presided over the 'Śakyan Assembly, he was the chief (called Raja)' who according to Rhys David's (B. India p. 19), when the session was not on, carried on the administration of the Janapada.

### Janapada boundaries

Very often natural barriers like rivers and mountains formed the boundary lines in between various states (Rajyas or

Janapadas). The rivers however of times changed their courses or sometimes there was paucity of water, due to failure of rains. So water-disputes in between two neighbouring states were quite common. Pali works[4] refer to one such dispute between the Śakyas and their neighbour, the Koliyas, about the water in the river Rohini. Due to an unusual draught, there was left not enough water in the river, so as to irrigate fields on the two sides of its banks. The disputes soon developed and would have resulted in a battle, but for Buddha's intervention.

**The Śakya Kingdom**

Śuddhodana's kingdom (or Janapada) lay in the slopes of Himalayas and their snowy peaks could be seen from everywhere throughout its length and breadth. (Ref. Pali and other works). However, there is no clear record to indicate its actual boundaries. Even Aśvaghoṣa is not quite clear about it. He only tells that sage Kapila sprinkled water from the sky (S.I. 28-33). Kapilvastu was the capital of this King Śuddhodana.

Aśvaghoṣa and the writer of Mahavastu have described King Śuddhodana as a 'Chakravartin King.' But was he really so ? Or it has been done simply to enhance the merit of Siddhārtha's great sacrifice of giving up a vast estate and mighty powers associated with all that ? In this context it may be noted that Pali works point to the fact that the Śakyas were under Kośala Kings. (Sn. Howard ed. pp. 98-101).

According to DN's commentary by Budhghoṣa,[5] there were 80,000 families in the 'Śakya' clan. Reckoning five to a family. LV mentions (pp. 212, 148) 500 Śakya families and 500 dwellings built by them.

**Its Administration**

The Śakya kingdom was administered by kingship. The king was the pivot of administration (L.V. Ch. XII). For this, he was assisted by a 'Council of Ministers', whose number could be 4, 5, 10, 20 or even more (Mahavagga, I.4). The king was also the head of Law, had a big army and treasury to carry out the administration. Kingship was hereditary (father to eldest son), lingering from past tradition (Ref. Maṇusmṛti VII which defines the functions of a king).

**Śuddhodana, The King.** In course of time Śuddhodana became the ruler of Kapilvastu. If we go literally by Aśvaghoṣa's description (and not as a mere poetical expression), Śuddhodana extended his territory extensively (S. II. 28). He had many (i) Vasal kings, (ii) Janapadas and (iii) Viśyas under him.[6] Aśvaghoṣa also refers (B. VII. 37) to the Śakya country being over-run by the infidels and then vacated. Perhaps this reference is to the hillmen tribe–the Pandvas, who according to Tibetan source 'Dul-Va' used to raid the Śakya territory. Śuddhodana, even as a young prince, vanquished this tribe (Rockhill, Buddha, p. 15).

King Śuddhodana pined to have a son as his heir to the throne. When his wish was fulfilled, by the birth of a son, he in joy, exclaimed the boy as 'Siddhārtha' ....'The motive or purpose is fulfilled'.

### Santhāgara (Public Assembly Halls)

Lalitavistara (Ch. III) mentions the use of 'Santhāgaras' of the Śakyas in Kapilvastu, where young and old set side by side and discussed all the difficult and important social welfare problems of the clan. (DN. I. 91). This system of having public Assembly Halls by various clans, seems to have lingered on from the Vedic times itself. During the period under review, however, in addition to the great Assembly Hall of the clan, minor assemblies were also held for various purposes and by various groups.[7]

**Examples of discussions**

In one of the episodes, as described in L.V. (Ch. III) we find King Śuddhodana discussing in Santhāgara, the case of the marriage of his son-Siddhārtha. One of the elders advises him to marry the young prince at the earliest. This is specially important in the context of prediction made by soothsayers ".....if he leaves the home, he will become a perfect Buddha or an Arhat....if he does not leave home, he will become a chakravartin king." So once if he could be engrossed in worldly pleasure of life, he would never leave home. Thus he would maintain the line of chakravartin kings and the Śakyas would be respected (and not despised) by the neighbouring kings.

The above reference to neighbouring kings is perhaps pointing to Kośalas, who were not on good and friendly terms with the Śakyas.[8] King Pasandi of Kośala used to receive homage from the Śakyas in the beginning. Later on when he became respectful to Buddha, he stopped it and rather wished to establish matrimonial relationship with the Śakyas. But the Śakyas, instead of offering a pure Sakya girl, offered a girl of a Śakya slave. This enraged the Kośalas. So when Viduddubha came to power, to take revenge of the past insult to his clan, he invaded the Śakyas, conquered them and took away 500 Śakya girls to his harem. Those girls who showed hatred or otherwise, were murdered.[9] The girls then evoked Buddha. He, seeing their sadplight, through the Divine eye, ordered the Bhikṣus to go and preach Dharma. Having heard Dharma, they attained "Purity of the eye of Law" and died and were born in heaven (Beal, Buddhist Record of Western World II. pp. 11-12).

In this very context, we find another full account of a Santhāgara meeting of Śakyas, called at the time of getting the ultimatum from Viduddubha.[10] Some members were favouring and others opposing the opening of the gates to Kosālas. Votes were taken to ascertain the majority view. As the majority favoured the opening of the gates (to avoid attack), the gates were opened and Kosālas entered the Śakya capital. (Rockhill pp 118-19)

This makes it amply clear, that the Śakyas were conquered by the Kosālas in the life time of Buddha himself. However, it is just possible that after the death of Viduddubha, they might have become independent, as Aśvaghoṣa (8 II 15) refers to the freedom of his country from foreign invaders. (स्वचक्रं परचक्रमुक्त)

**Army**

The Śakyas had a big and powerful army of four divisions (Chaturangini-Shigra-Sena) with a Senapati (Commander-in-Chief) as its head. (Vaidya, pp, 219-20, 222). It had seasoned warriors, well-experienced in the use of arms. There were 20,000 elephants (L.V. p. 304), 20,000 horses, 80,000 chariots and 40,000 foot-soldiers (*Ibid*, p. 304). War-weapons, in use at that time, included swords, daggers, bows, arrows, lances, axes, hatchets, iron-clubs, javellins, swords and spears, projectiles or rammers, chains, armour's belts (*Ibid*, p. 291, 472, 477, 480).[11] Śuddhodana himself headed his army of brave men in the battlefield (*Ibid*, pp. 96-7).

**Proclamations (Public Announcements)**

In those days there was a custom of making important announcements of the king, done by ringing bells throughout the kingdom. It was done by king Śuddhodana to gather all those who could excel Sarvārthasiddha in worldly arts in open competition. Gopa was the prize for the winner.[12] Similarly, 'Ghanta Goṣna' was done when the young prince went to visit the pleasure garden (Vaidya. p. 135) so that he does not come across any unworthy scene.

## Punishments

The King, as the head of Law, administered justice to one and all alike, rich or poor, big or small (L.V. p. 177). The modes of punishments were oppression, threats and beatings.

## Trade and Commerce

Lalitavistara does not deal with the subject of trade and commerce in the Śakya kingdom. But there are clear indications that merchants used to travel in Carvāns (LV. p 168). These carvāns consisted of several great and rich merchants, followed by their goods, and others (may be guards and helpers) (L.V. p. 79).

## NOTES

1. L.V. p. 140 mentions 16 Janapadas.
   P.T. S. I. 213, IV. 252, 256, 260.
   Vinya Text (SBE. XVII) II p. 146 fln. I. These are not the names of the countries but of the people.
   For Geog. please see, Buddhist Geog, B.C. Law.
2. P.H. A. I. p. 95 and fln. I.
3. (i) These ten Janapadas are referred in the oldest Pali records. R. Davids Camb. H, p. 175.
   (ii)Kapilvastu is mentioned as Kapilpura and sometimes as Kapila-hvyapura, the birth-place of the Sakya Muni (L.V.).
   कपिलहव्ये शोभते जन्मभूमि (p. 5) कपिलस्य पुरं (P. 9) कपिलवस्तु
   For details please see my work 'Aśvaghoṣa & His Times.'
4. Kern. Manual pp. 29-30 (quotes Dhm. p. 351, J.V. 412, Hardy Manual p. 30).
5. D.N. I.p. 147 ff note I.R. Davids.
   (i) S.L. 45. अशक्यशक्यसामन्तः शाक्यराजः स शक्रवत् ।
   (ii) S. XV 42 जनपद :
   (iii) B. XIII 2, 45, XI 16. There is pun on the word 'Vi śya' which means land as well as object of senses. Both are untrustworthy.
7. Dr. Sham Sastrey, Ev. of Ind. Polity pp. 73-75. for details please see my work 'Aśvaghoṣa and his Times' (Ch. v.).

Mallas of Kusinara, Lakkhavis of Vaisali, all had Santhāgaras, where public meetings of the clans were held. (R. Davids D. I. p. 113 fin. 2). The term Santhāgara is never used for "Council Chamber of Kings" (J.P.T.S. 1909, p 65, Camb. H. Vol. I p. 176).

8. Kosala country boarded the country of Sakyas.

9. Avadan Kalpata (Vol. I & II). Ed. Sarat Chandra Dass and Pt. Harimohan. RAS Bengal Calcutta, (1940).

It in its 11 Pallava states:

शाक्यानां नगरे पूर्व स्फीते कपिलवास्तुनि ।
महतः शक्यमुख्यस्य सुमुखी दास कान्यका ।।2।।
शस्त्रे कृत्मासर्व्वकला कौशला कौशल शालिनी
मलिका नाम कामस्य भार्तिकेव गुणोचिता ।।3।।

He saw her plucking the flowers in Kapilvastu, liked her and got her...

हत्वा तत्र सहस्त्रणि शाक्याणां सप्तसप्तति ।
बद्धा कन्या कुमाराणीं स सहस्त्रमथ हस्तः (124)
शतानि पञ्चशाक्याणां गजैलोर्हितश्च मर्द्दनै
सम्प्रमृज्य पुरीञ्चक्रे कृतन्तनगरीमिव । (125)
करछेद दिरेशासां घोरामर्षविषोत्कट (141)
तीरे यस्य कृतं तासां तासां पाणिच्छेदन् वैशसम् (142)

10. Viduddubha perhaps attacked Sakyas on the pretext of their arrogance (R Davids B. India pp. 11-12). Tibetan Sources support the story (Rockhill, p. 120 ff).

11. विशंति नागसहस्त्राणि ... विशति हय ... सहसाणि ... अशीति रथ सहस्त्राणि ... अशीति रथ सहस्त्राणि... असि घश्नुशर शक्ति तोमर परश्वघभुपुाुण्डि मूसल कणयगदा चक्र वज्र मुग्दर पादप शिला पाशयो ... गुडानति भमनकान् (Vaidya p. 232)

12. कारयित्वा च कपिवलवस्तुनि महानंगरे घण्टा घोषणा कारयामास (Vaidya p.98)

## Chapter IV

# Social Condition

### Introduction

As L.V. is not the work of the one era and the insertions are there, so it is very difficult to assess the contemporary structure of society. From whatever glimpse be our work (L.V.; it gives appearance to be a mixture of old tradition as well as that of L.V.'s time.

### Society

At the time when Buddha was born, society was divided rigidly into four castes: Brahmaṇas, Kśatriyas, Vaiśyas and Śudras. Brahmaṇas and Kśatriyas were considered the upper classes. L.V. (p. 36) categorically states that Buddhas are born in dominating castes; (Kśatriyas or Brahmaṇas). Hence Buddha, after scrutiny decided to take birth in the ruling family of Śuddhodana—a Kśatriya.

### Caste System

Lalitavistara, in the last phase of the book, calls Buddha a Kśatriya, because he is the only one entitled to carry the precious and prestigious parasol - a Brahamaṇa as he has abandoned the wrong teachings—a 'Bhikṣu' as he has broken the shell of the egg of ignorance; is a 'Śramaṇa' as he has overcome all the ways of desire. (L.V. p. 643).

Similarly Bodhisattva (Buddha to be) told Śuddhodana the qualities of the girl required by him. His father asked the Brahmaṇa priest to search the daughter of a Kśatriya Brahmaṇa or Vaiśya or Śudra. "The prince does not consider the family or race, he only looks for virtues."[1]

Infact, with the efforts of Buddha, Nirvaṇa did not remain the monoply of any caste or ascetic.

## Population

L.V. essentially, a Mahāyāna Buddhist work, has given preference to gods (Devas), Devis (goddesses) of the forests, Ṛsis and Muṇis who lived in the hermitages; Bodhisattvas and wandering monks (Śramanas), who tried to help and guide suffering humanity. Except a few references to householders of all the classes e.g. cowherds, grass and wood cutters, servant-classes, sooth sayers, snake-charmers etc. The tribes referred in the work include Nāgas, Yakṣas,[2] Rakṣaṣas or Dānvas, Kumbhandas. (L.V. pp. 91, 124) Kinnaras and Mahoragas and magicians (*ibid*, p. 351) etc.

## Thieves

It seems that the country was not free from thiefs and hence thefts were quite common. The way-farers were also not very safe, who sometimes were even killed for costly clothes or jewels. Chandaka was enquired by the king's messenger, "Has the young prince been killed for his silken garments."[3]

## Cosmical System and classes of living beings[4]

From a study of L.V. we note the coming and going of devas, or gods etc. from different regions of the cosmo. So it will not be out of place to get an idea of Buddhist conception of the universe.

The Buddhist universe consists of innumerable spheres, cakravalas. They have their own earth, sun, moon, heavens and hells.[5]

Each sphere consists of three regions or lokas or Dhatus. The highest region is of Arūpa (formlessness), the middle is of Rūpa (form) divided into four steps of Dhayānas and the lowest is that of Kāma i.e. sexual pleasure.

In the lowest region live six classes of gods (1) the four rulers of cardinal points (2) thirty-two gods (3) the yamas (4) the Tuṣitas (5) the Nimāṇaratis (6) the Parinirmita Vaśvartins.[6]

The Rūpaloka has sixteen sections where live the same classes of gods L.V. 171 adds one more, Asañjnisttvas.[7]

**Customs**

*Birth.* There used to be great joy and rejoicings on the occasion of the birth of a son. When Siddhārtha was born in Lumbini Vana, the festivities were celebrated for seven days. Music was played, presents were given to the child, delicate dishes were prepared and 32,000 Brahmaṇas were fed every day. (L.V. p. 145).[8]

Siddhārtha's mother Māya Devi died. So Mahaprajapati Gautmi Devi, the foster mother brought the child to Kapilvastu. Before entering his own house (called Nanāratnavyūha), the Bodhisattva (would be Buddha) stayed for four months in the houses of Śakyas (L.V. p. 149).

Gods and goddesses came to see the child at Kapilvastu. King Śuddhodana received them with folded hands, arising from his throne. (L.V. p. 167)

**Visit to the Temple**

L.V. mentioned a custom among Śakyas of taking a newly born babe to the temple for paying respects to the 'Kuldevata', situated at the outskirts of the capital.[9] However, Pali works e.g. Nidānakatha do not record any such custom. Besides L.V. other Sanskrit works i.e. Mahavastu, Buddhacharita and Tibetan sources mention this episode.

### Schooling

When Siddhārtha was sent to school for studying, delicious food was distributed in Kapilvastu i.e. in the streets, cross-roads, public-squares and markets. (L.V. Ch. X) This custom is still found in India : when a child is admitted in the school for the first time, sweets are distributed among the school-children, friends and relatives.

### Ploughing Festival

In those days this festival was celebrated every year. The king and his subjects, all used to take part in it. A good and fertile piece of land was selected and the first ploughing was done by the king. It used to be called as 'King's farm'.

M.N. 246 and M.N.A. (II 290) both mention this ritual sowing as 'Vappamangala'.

L.V. also mentions that Śuddhodana the king ploughed the field. In Nidānakatha (p. 163 ff.) the kings' plough is ornamented with gold.

Mohōsaccasutta (M.N. 246 pp 300-1) refers to this ploughing scene as a very important event in the life of Bodhisattva, which in the later stage proved a turning point in his life. He who starved to the point of skeleton, when realised that the true path was (the thought of Jambu tree trance) the bliss of rapturous state, a part of sense pleasures and unskilled state of mind, decided to take food, to strengthen the body and to have a strong will-power to enter into meditation.

Nidānakatha (p. 163 ff) while repeating the story of ploughing festival organised by the king tells : The king ploughed the field. He had left the young Siddhārtha under a jambu-tree in the care of nurses.... It was here that the Buddha went into his first meditation (Smādhi-Trance).

In L.V. (XI) there is slight variation in the narration: Siddhārtha went to the field with his friends.

Thus L.V.'s account differs from the Pāli legend, where he was still a young child.[10]

**Search for a Match**

To search a life-partner for the boy or girl a Brahma ṇa was used to be deputed. He would be told the requirements of the boy (or girl) and also supplied with the corresponding details of his own 'Yajamāna'. He would go to various suitable places in search of a suitable match. In the final run not only the consent of the boy and the girl seemed to be essential but also the girl's father was to be satisfied with the qualities of the boy, before he gave his consent to give his daughter in marriage to the other party. On the boy's side also, his father was to see that his son was fully satisfied with the virtues and beauty of the girl. Swayaṁvara was also prevalent in those days.

Śuddhodana got Gopa searched through a Brahmaṇa. Prince Siddhārtha had already told his father the qualities required in the girl of his choice. He clearly told that virtues and not the caste was the main consideration. Gopa was told of Siddhārtha's qualities and readily gave her consent. Then a function was held, where Siddhārtha distributed ornaments to Śakya girl-candidates. Gopa though came last, but caught his eye and he presented his precious ring to her. But Gopa's father did not give his consent. He wanted the prince to prove his worth, in the arts of archery, boxing or wrestling when Siddhārtha•excelled all others, in all the fine arts as well as in the arts of weapons. Only then he was given the hand of Gopa (L.V. Ch. XII).

### Swayaṁbara

This custom of (Buddha's days) reminds us of Rāmayana period, when 'Swayaṁ-var' i.e. 'Self-selection' i.e. Rama got the hand of Sita, only after breaking the 'Shiva Dhanuṡa', and also of Mahābhārata period, where Pandu Arjuna got the hand of Draupati, only after piercing the eye of the fish (seeing its reflection in the water-tank below) revolving on a pole.

Tibetan sources confirm Śakyas to be very proud race and very particular in selecting their life-partners. King Pasendi of koṡala who demanded a Śakya girl as his consort was given a slave's girl, instead of a Śakya girl of pure blood (Rockhill, pp 75 ff).

### Betrothal Ceremony

According to the custom prevalent in those days, after the consent of Gopa's father, Śuddhodana gave her two pieces of white cloth sewn with precious stones, worth a hundred thousand koṭis of palas, and also gave her a pearl necklace and a golden garland inlaid with red pearls at the time of betrothal. This was done after Gopa had explained her stand not to observe purdah on this occasion. The function was solemnly recognised (Ch. XII p. 235). It has been described as the 'union of butter and ghee by Śuddhodana'.[11]

In B.(II. 26) and Mhv. (III. 48) Yaṡodhara was the name of Siddhārtha's wife.

In L.V. (pp. 215-16) she is the daughter of Śakya Dandapani and in Mahavastu of Mahanama.

### Polygamy

Śakya law allowed only one marriage or one wife to a man. But they had no objection to polygamy in special cases and under special circumstances.

As a young prince Śuddhodana subdued the hill tribes (Paṇḍva tribe who were raiding Śakya country) and did great service to the public. The restriction hence was abolished in his case and was allowed to have two wives (Rockhill, B. p. 15); Māya who later on became Buddha's mother and Prajāpati her sister, who looked after the child-Buddha after his mother's death. (L.V. p. 149) All the works also confirm all this.

In L.V. (Vaidya p. 19) Maya Devi is the chief queen heading a thousand ladies (Śuddhodanaya pramadā pradhāna nārāsahsreśu hi Sāgraprapta). It suggests a crowded harem of Śuddhodana. But in all probability it is simply a poetical expression, very much exaggerated.

Before marriage, however, Siddhārtha had his own philosophy. In L.V. it is described:

> "I have neither taste nor inclination for the qualities of desire....
> I am not happy to be among women
> I prefer to be in a forest
> Silent, with my mind calmed,
> With my mind calmed by the happiness of meditation and contemplation". (L.V. p. 212)

### Dohad (wish of the would-be mother)

There was a custom to fulfil the wish of a would-be mother, both, before and after conception. Māya Devi wished to observe eight Dharmas and be left alone in the highest apartment of the palace in the company of her pleasing melodious voiced friends (L.V. p. 75). This was before conception. After conception, she wished to visit pleasure garden as it was spring time—Sāla tree flowers were blooming, cuckoos were singing and peacocks were dancing.[12] She wanted to see and hear them. (L.V. Ch. VII p. 125)

King Śuddhodana fulfilled both these wishes. This custom still lingers on in our country.

**Cradles**

Cradles were used for rocking children back and forth. (L.V. p. 123)

**Diseases and Cures**

The known common diseases of the time mentioned in our work are of wind, bile, phlegm, eyes, ears, nose, tongue, lips, teeth, throat, swelling of the chest or neck, leprosy, scabies, consumption, madness, epilepsy, fever, stomachache, skin melodies etc. Some herbs were used to cure them. In order to magnify the powers of Buddha, even when he was in womb. LV tells that all those afflicted ones were cured by mere right-hand touch of Māya Devi on their head. (Vaidya, p. 53)

The conviction of being under the sway of bad-spirits i.e. mind possessed by another: 'god or nāga, yakṣa, gandharva, asura, garuḍa or bhūta (bad spirit) seems to be quite common in those days. All such sufferers were cured merely on seeing pregnant Māya Devi, (Vaidya. p. 53)[13]

With the birth of Buddha, the mad, blind, deaf, lame etc. were cured. (Vaidya. p. 63)

**Purdah System**

As we have shown earlier, Gopa did not observe Purdah in her betrothal ceremony. The ceremony was open. When she heard complaints about this, she evoked Ṛsis who knew her conduct, intentions and modesty and explained the futility of this odd system.

But in the beginning of L.V. we find that 500 veiled maidens, holding garlands of flowers walked in the procession of child-Siddhārtha from Lumbinivana to Kapilvastu.

This clearly indicates that the purdah system was in its dying phase in those times.

## Clothes and Garments

Clothes and garments were worn according to the status, gender and class of the wearers. Clothes for winter and summer were separate. Coarse as well as fine clothes were in use. Māya Devi's dress consisted of priceless jewels studded on silk fibre, woven with gold and silver threads. So was the case with Siddhārtha's clothes (L.V. 339, 342, 361), Transparent and loosely belted or infitted and brilliant garments were used by the women of the harem (*ibid*, p. 284). On special occasion, the clothes were scented with Urga sandalwood (*ibid*, p. 324). Children of gods were wrapped up in swaddling clothes (L.V. p. 123). Wandering monks wore saffron coloured cotton clothes (unstitched) (L.V. p. 339, 342, 361).

## Conception of Beauty

(a) **Men**. The requirement of a beautiful man were that he should be tall and upright (L.V. 157, 648); rounded and elegant sides of the body (*ibid.* p 15), upper body and shoulders well turned (*ibid.* p 151, 656); waist like the curve of a bow (*ibid.* 157), long arms; hands and feet soft (*ibid.* 649) copper-coloured nails and fingers (*ibid.* 416) white teeth, beautiful eyes ...blue-black like calyx of lotus (*ibid.* 251, 652); sharp nose (*ibid*, p 157); long-tongue (*ibid.* 652); face and head in harmony with each other (*ibid.* 157); well-arranged and curly jet-black hair, heavy eye-lashes (*ibid.* 652) and hair in the upper-body with curls on the right (*ibid.* pp. 648, 653).

Buddha as prince Siddhārtha, had all these signs. His curly-hair formed Śrivatsa, Svastika nandyāvasta and vardha- mana signs (*ibid*, p. 57). His private parts were enclosed in a sheeth (*ibid.* 649).

(b) **Women**. A beautiful woman was she who had beautiful eye-brows (L.V. p. 484); eyes like lotus-petals in full-bloom (*ibid.* p. 323, 486); sparkling white teeth like white conchshell, jasmine, or snow; lips like ripe Bimb-fruit; broad and graceful contours of the whole body (*ibid.* 153, 486), firm, high and round breasts, (*ibid,* p. 484), waist having three folds; shapely thighs like the trunk of an elephant (L.V. p. 486), a face radiating like a blooming flower thick, long and jet-black hair. (*ibid.* p. 320)

### Attitude Towards Women (Sat and Asat phase)

**Sat Phase.** In L.V. we find both the virtuous and evil (sat and asat phase) role of a woman. While Māya Devi is the ideal woman (Sat phase), the daughters of Māra, represent the evil (asat) phase.

Māya Devi tells Śuddhodana (Ch. IV) that (before conception) she would observe and practice eight dharmas (branches of conduct) viz. (1) keeping thoughts pure, (2) avoiding harm to all beings, (3) loving others like herself, (4) relinquishing pride and desire, (5) keeping mind and desires under control, (6) dwelling in truth, (7) keeping away from meanness and (8) speaking only pious words (L.V. pp 74-5). In addition she requested Śuddhodana to leave her alone in her apartment, and shun desires till she observed these morals.

These morals though she observed when she was to conceive are the virtues of the high-pedegree ladies. She had all the thirty-two qualities (L.V. Ch. III), required for a would-be mother of Buddha.

**Asat Phase.** On the other side we have Māra's daughters, symbolising the 'asat' phase of women of those days. These daughters are trying to tempt Buddha. In this attempt, they manifested thirty-two kinds of feminine wiles: "......some showed off shamelessly their firm and rounded breasts, some with half-smiles flashed their pearl-like teeth, some stretched out their rounded arms while yawning, some showed their lips which were like the fruit of bimba....some showed their half-covered breasts with garments which were loosely belted or infitted and transparent and revealing the curves of their waist. Some made their anklets jingle...some were baring their thighs....some shook the golden girdles at their waist...some were singing and dancing...some were displaying the secret ornaments of women (guhyaka), ....some wore artful veils on their body and face and unexpectedly revealed themselves....." (L.V. pp. 483-5).

It was this disgusting and unpleasant aspect of a woman, which made Buddha against women in general. He dispised the body of women.... their bodies are like foam and bubbles, eyes like water-bulbs and germs of diseases, belly is filthy and receptacle of urine...their odour is disagreeable. Only the fool imagine the body to be beautiful. Because of uncontrolled desire, such people become the slaves of women." (L.V. Ch. XXII, pp 488, 148 etc.) He got the impression of Hell where some had their legs and head hanging, some lying naked....and all sorts of views. As a result he renounced home (L.V. Ch. XV p. 311). He felt repulsion in women's apartment of the palace. To him even his own body was born impure (from the soles of the feet to the confines of brain) (L.V. pp. 312-14), and said "How can one find pleasure with troops of rākṣasis (*ibid*, p. 311). Hundreds of thousands of feminine wiles could not seduce him (L.V. p. 494)

### Attendants

Attendants were kept both male and female, in the male and female apartments of the palaces. They were considered essential accompaniments of kings and queens. Even the nobles of the court had their attendants, though not to that degree. These attendants were not slaves and were treated generously.

Māya Devi had ten thousand attendants, including enunches (L.V. p. 74). Similarly, when child Buddha entered the city, it was a big procession, including 5000 maiden holding golden vases of scented water; there were another 5000 maidens sprinkling scented water on the road; 5000 maidens wearing golden jewellery sweeping the path; 5000 veiled women and another 5000 women holding flower-garlands, along with 5000 maidens holding peacock—feathers fans, and 5000 branches of Tāl trees. Five thousand young girls carrying chairs also walked in the procession. (L.V. Ch. VII) When Māya Devi went to Lumbinivana, women drew her chariot. Sixty thousand Śakya women walked before her. Eighty thousand daughters of gods, 84,000 daughters of Nāgas and equal number of daughters of Gandharvas, Kinnaras and Asuras each, escorted her. All were well adorned and sang melodious songs (L.V. Ch. VII, pp. 127–29).

Twenty-thousand Apsaras drew the chariot of child Buddha. In between every two Apsaras there was a young woman and between each two women there was an Apsara (L.V. p. 148).

Obviously the numbers given above are 'atisyoktis' (exaggerated poetical expressions). But this certainly establishes the fact that women were employed as royal servants along with men. Women worked as guards and carried lances to watch and protect the harem (*ibid*, pp. 304-5). Some women worked as nurses also (thirty—two nurses were chosen to serve child Buddha—eight to carry him, eight to suckle, eight to bathe and eight to play with him (*ibid.* p 150).

L.V. elaborates on the cares of pre-born and newly born Siddhārtha and his mother.

### Modes of Lamentation

In L.V. the main occasion of lamentation is the time, when Bodhisattva left home and did not return with Chandaka. Different people reacted differently in the palace as well as in Kapilvastu (Ch. XV).

Śuddhodana his father lamented aloud (Ah my only son) and fainted. He had to be brought to senses by sprinkling water from the silver jug (L.V. pp. 343—344).

Mahaprajāpati Gautami his foster mother collapsed. Rolling on earth she moaned 'Great King let me be united with my son'.[14]

Gopa his wife fell from the bed to ground. She tore her hair and ornaments. She promised to keep her hair tangled till she saw her husband again. She is solaced invain by Gautami and Chandaka, reminding the sayings of sooth sayer. She embraced women and cried.[15] She lamented counting the virtues of her husband.[16]

Not only the near and dear ones but even the ladies of the harem (Antapur) lamented. They moaned in a persisting cry like an off spring[17] and uttered many tender words, beating their thighs and breasts, with their heads down and hair scattered "Some wept with wild eyes, some covered their faces and heads, with dust. Some bruised their arms, some pulled out their hair, some uttered great lamentations like gazelles pierced by poisoned arrows and running hither and thither. Some tossed their bodies to and fro in grief like palm trees shaken by wind. Some writhed like fish taken from the water; their moaning appeared like the sound of trees with their roots torn up, falling violently on earth". (L.V. p 340-1).

**Ornaments and Jewellery**

The use of ornaments (ābharaṇas) or jewellery by men as well as women seems to be the fashion of the day. Women used ornaments for their hands, feet, head and the neck (L.V. Ch. IX).[18] These ornaments included gold and pearl necklaces, rings for fingers, nose and ears, bracelets (for the upper arm); waist girdles, anklets; flowers, gold and pearl garlands (to cover breasts); bejewelled nettings with little bells hanging etc. Even their shoes were bejewelled (L.V. pp. 74, 76, 127, 150, 153, 181, 305, 254, 459, 484, 486 etc.). Their scarves were made of very fine, soft and glistering cloth, studded with various types of pearls, diamonds and other jewels. Prince Siddhārtha wore so many ornaments that one Nārāyaṇa and one Ardh–Nārāyaṇa were required to lift them (L.V. p. 342).

**Cosmetics**

Perfume was the most common cosmetic used by both men and women. Perfumed ointments were applied over their arms (L.V. p. 484), Māya Devi, after taking bath was annointed with aloes (*ibid.* pp. 74, 76). Scented oil (*ibid.* p. 144) was widely used. Sweet perfume was sprinkled on the couch of Māya Devi. Scented water was sprinkled on roads or streets, crossroads etc. On festive and special occasions (L.V. p. 364) women, painted their faces and lips aptfully (L.V. pp. 484, 486). Perfumed sticks (perhaps like the modern Agar–batti) were burnt in the palaces to make the atmosphere pleasing. Even the use of black aloe has also been mentioned (*ibid,* p. 324).

Siddhārtha used finest soft clothes scented with urga sandalwood. Before renunciation, Buddha's body was annointed with most precious and scented ,unquents.

Nāgas offered highly perfumed garments, sweet smelling powders and best incense to pay their homage to Buddha. (L.V. p. 428).

**Arts**

The luxurious life led by people of the time, itself indicates their refined taste, specially in music, vocal as well as instrumental. It is another thing that in L.V. it is philosophically described to convey through its notes the call for renunciation to Buddha, before his departure (L.V. p. 144).

Our work also refers to divine music — soft, melodious, touching, responsive and exciting.

The instruments used in those days as described in L.V. (pp. 246, 305, 311, 323, 346, 320, 323) were many kinds of drums (brass to ordinary), viṅās, flutes, lutes, vallakis, kampalas, Taḍāvacaras, Tambourines, cymbals, counches, harps etc. Vocal music in concerts and otherwise seem also to be quite popular (L.V. pp. 144, 305). There were songs for different seasons. In order to captivate Bodhisattva's mind women in the harem sang, spring time songs and spring music.[19] Gandharvas and Kinnaras are associated with divine music (L.V. p. 153). However music in general, is mostly connected with women. But Nāgas are depicted playing harmonously upon drums and Tambourines (*ibid*, p. 428). Turiya and eighty-four types of melodies resounded when Bodhisattva indulged in religious discussion (*ibid*, p. 23).

**Architecture**

Kapilvastu, in L.V., is described as a well-laid capital with roads, palaces, gardens and viharas.[20] The houses had many stories with beautiful doorways, windows and stairs to climb at (L.V. p. 364). Five hundred Śakyas had built as many dwellings in the city. (*ibid*, p. 148). Palaces had "terraces, porticos and arcades with ornamental windows, and balconies and pavillions. Tiny bells rang from the lattice-work". (*ibid*, p. 319, 245).

It had mansions-three for different seasons, winter, summer and rainy seasons(are mentioned). There were different apartments in the palace complex. King's palace was separate. Ladies dwellings (harem) and women's apartment (Antapur) are mentioned.[21]

The city seems to have many gates. There is mention of eastern, southern, western and northern gates (*ibid*. p. 304). It had shopping centres or markets (*ibid*, p. 187) public squares, streets (*ibid*, p. 124) etc.

To light the lamps in the palaces, there was good arrangement. Lamps were lit, even at the top of banners (L.V. p. 304).

### The art of carving

The art of carving wood was also known in those times. Bodhisattva's palace was very well-decorated and carved wooden bridges covered with flowers added to its charm."[22]

### Food and Drinks

Kings Ṡuddhodana's (Ṡuddhodana = pure good rice, country had abundance of provisions like very good quality of rice, clarified butter or oil, honey, sugarcane-juice and sugar (Vaidya, p. 209). Very good quality of rice is produced even uptill today in Kapilvastu. So the description must be true in those days too. We find expressions like balls of boiled rice,[23] rice cooked in milk (offered by Sūjata to Buddha) etc. in L.V. Though the various varieties prepared and taken have not been clearly named, yet there is every reason to think that people of those days ate well and had excellent taste[24] (L.V. 324, 251, 99). In these preparations, salt and delicious spices were used (*Ibid*, p. 257).

As with drinking, it seems to be quite common and within the reach of every one, so much so that at times they took in abundance and lost their senses.[25]

When Siddhārtha was born, his father king Ṡuddhodana, distributed food to those who wished and means of subsistence to each one, according to his or her desire (L.V. p. 99).

With the birth of Buddha, 'hungry and thirsty were no longer oppressed by hunger and thirst.'[26] All this clearly shows that there was enough of eating and drinking. Sugary drinks were also known. (L.V. p. 324)

## Flora and Fauna

Lalitāvistara, being essentially a religious work, refers to nature and its blessings (forests, trees, gardens etc.) at every step. Kapilvastu, the capital of Ṡakya domain, as situated in the lap (lower slopes) of Himalayas and full of forests groves[27] etc., has abundance of both flora and fauna. The slopes are (and were) covered with very soft green grass (kuṣa), [28] deep green like the neck of a peacock, and soft like the garment of kacālindi cloth (L.V. p. 130). The forests were so thick that they gave the impression of blue–black colour. (*ibid*, p. 126) Sandalwood trees (*ibid*, p. 257) seem to be quite popular. (*ibid*, p. 144)[29] There were trees of all seasons.

L.V.[30] describes myriads of variety of flowering trees viz., such as pearly–white atimuktas, magnolias, mahamucilandas, Aśoka, banyan, persimmon, āsanaa, karnikarās, kesaras, śalas, coral, aloes, mandarvas, jyotis, malikas, barasikas, āraṇis, jasmines, karuṇḍa, etc.

**Lotuses** of different colours white, blue and pink (L.V. p. 22) grew in abundance. There were ponds in Kapilvastu where grew thousand petalled lotuses whose petals were of chariot–wheel size (L.V. 29, 153, 538).[31] Lotus was regarded sacred whose 'scent' is good conduct." Buddha has been compared to a spotless calyx of a white—lotus (*ibid.* p. 494).

When Buddha decended to earth, lotuses arose from its depth to receive him (*ibid.* p. 131).

## Flowers

Garlands of flowers were used both by men and women to cover their coaches (L.V. p 75, 76, 486), to decorate palaces (*ibid*, p. 76). Flowers were used to worship Buddha. Rain of flowers has been mentioned at every auspicious occasion e.g. when Buddha decended from Tuṣita heaven on earth (*ibid.* p. 133); went to school (Ch. X), left Kapilvastu, (L.V. p. 484, 34);

when meditating and when enlightened etc. Even Devas showered flowers to pay their homage to Buddha. When Buddha walked towards the Bodhi-tree, they covered the route with fragrant flowers.

When Māya Devi visited the pleasure garden of Lumbini, it was spring time; pollen dust from scented flowers was flying everywhere (L.V. p. 128) The whole atmosphere was very pleasant full of scents of various types.

L.V. has preserved the tradition of tree-worship[32] and calls, Bo-tree as 'Bodhi Bṛkṣ Devata' (Vaidya, p. 242). Buddha is said to have been born under Plakṣa-tree (in Lumbini grove) L.V. p. 124.

L.V. has even described trees and flowers of Tuṣita heaven. There Buddha's palace was surrounded and adorned with myriads of varieties of flowering trees (mostly those, as found on earth in Kapilvastu).

## Birds

Birds of various kinds are mentioned in L.V. as Khaga, Pakṣigana,[33] and Shakunigaṇa (Vaidya, p. 28).

These include partridges, parrots, jays, cuckoos, geese, peacocks, kuṇāla, sparrows, partridges,[34] swans, patakuntas, vultures, owls, garuḍas,[35] kálavinkas and presents, mallards, golden trellises,[36] partridges and nightingales (*ibid.* p. 320); crows (Vaidya, p. 222); parrots (shúk) and kronchas (Vaidya. p. 159).

## Animals

Various types of land and water animals are mentioned in L.V. in various references, viz. elephants, horses, oxen,[37] wolves of jackals, swines, asses, camels, wild-asses, water-buffaloes, ongers or rabbits, yaks, rhinoceroses, śarabhas, lions, tigers, rame an bears, monkeys, leopards, goats or cats, mongoose, serpents, camels, deer, buffaloes, antelopes, donkey, jackals, wolves, goats, cows, and crocodiles, turtles, sea-monsters, and fish,[38] Bees, wasps, mosquitoes and moths[39] are also mentioned.

**Education**

L.V. (Ch. X)[40] describes in details about the subjects known in those times. Young Siddhārtha was sent to a 'Lipiśala' in Kapilvastu to study (though he knew 64 scripts including Dard, Khāsya, Cina or Huṇa). He surprised his teacher, Visvamitra, by his knowledge, who admitted that he himself did not know even the names of some subjects known to Siddhārtha.

Similarly, various kinds of arts, writing, cyphering, palmistry and astrology, fencing, fighting and wrestling including archery and the use of war weapons was well-known to Prince Siddhārtha. He displayed his efficiency in these arts, in an open display, to win the hand of Gopa.

Here it will be not out of place to mention that though the account of subjects and arts mentioned in L.V. seems to be quite imaginative, yet none can deny the fact that the standard of education, in that era, seems to be very high.

Sumaṅgalvilasini (Vol. III p. 905) tells that Śakyas had a technical school in a mango-grove. The building was a terraced mansion and various kinds of crafts were taught there.

Similarly, we hear of a Śakya school of archery in Kapilvastu. Here, Śakyas, Kśatriyas as they were, were taught the art of warfare. (Watters. Y—Ch. II p. 13)

L.V. also mentions 'Vihāras'. 'Vihāras', in the beginning, were the residence of 'Bhikṣus' but gradually by the first century of Christian era, these became the centres of high learning. (Deepak Kumar Barua, Viharas in A.I. p. 15).

# NOTES

1. ... क्षत्रिय कन्याया व ब्राह्मण कन्याया व वैश्य कन्याया व शुद्र कन्याया... नहि कुमारः कुलार्थिको न गोत्रर्थिकः। गुणर्थिकः एवं कूमारः। (Vaidya p. 98)

2. "Tree and Serpent Worship" i.e. the worship of Yakṣas, and Nāgas, (assigned powers of fertility and rainfall) "was the primitive faith of the aboriginal castes of Dasyas who inhabited Northern India before the advent of the Aryanas" Furgussan, Tree and Serpent worship p. 244. Buddha is Ang. N. II 37 says that he is not a Deva, Gandharva or Yakṣās.

Meat and intoxicating drinks are the food of Yakṣas, Rakṣas and Piśacas. (Maṇu XI 96).

In L.V. (Ch. VIII) and Tibetan work kah-gyur (Ralston p 81) it was a Sakya custom to make the new born child to bow down at the feet of Yakṣas-but Yakṣas bow down at the feet of Siddhārtha when he was taken to the temple.

3. (Ch. XV) है छन्दक, मा खलवनैनैव काशिकानां वस्त्राणामथर्य कुमारो जीविताद्धहपरोपितः स्यात् । (Vaidya. p. 165).

4. Kern M.B. p. 57ff.

5. Cf. Childers Sattaloka, Hardy, M.B. and Waddell, Lamaism pp. 77-104.

6. L.V. 170, Divya 200.

The gods are longlived, but not immortal, AN, III 33. (Kern M.B., pp. 37-8 and fl.ns)

7. This agrees with Asaññasattas, so to Dharma. S. lc, (Kern M.B. fln. 6. p. 58).

8. The above two customs are still found in India. The number of days of celebrations differ. 'The children of prayer' sometimes do not wear the clothes of their parents. But they do not stay in others' houses.

9. Supra Ch. I.

10. For details please see Ch. I.

11. विशुद्धसत्वौ तदुभौ समागतौ
समेति सर्पिर्यथ सर्पिमण्डे । (Vaidya p. 110)

12. Kalidasa calls this 'Dohad' the wish of the two.

13. देवनागयक्षगन्धर्वासुर गरूड्भुताविष्टा...
बोधिसत्त्वमातुः सहदर्शनादेव स्वस्था... । (Vaidya p. 53)
मद्यमदगतानां च सत्त्वानां मदायगमः संवृतः । उन्मतैश्च स्मृति प्रतिलब्धा । चक्षुर्विकलश्च सत्त्वैचक्षः प्रतिलब्धम्ः । श्रोत्रविकलैश्च सत्त्वैः श्रोत्रम्। अगप्रत्यंङविकलेन्द्रियांश्वा विकलेन्द्रियाः संवृत्ताः । (Vaidya p. 63)

14. शिप्रं मा महाराज पुत्रेण समङ्गिनी कुरुष्वेति ।
15. गोपा श्यातो धरणितले निपत्य केशां लुनाति अवशिरे भुषणानि...
(Vaidya. p. 66 ff)
16. ज्ञाना प्रलापी प्रलपति शोकप्राप्ता (Vaidya p. 169)
17. कूररीमिव....इस्त्रिगारे (Vaidya. p. 164)
18. हस्तानरणानि पादाभरणानि मूर्धाभरणानि
कण्ठाभरणानि मूद्रकाभरणानि (Vaidya. p. 85)
19. तुर्यसंगिति प्रभाणितेन महतागितवादितेन
बोधिसत्त्वस्योपस्थान परिचर्या कुर्वन्तयो गमिष्यन्ति । (Vaidya p. 147)
20. उद्यान विहार मण्डिता कपिलह्वये शोभते जन्मभूमि । (L.V. Lefman. p. 28)
21. नरपतिनोगारे .... अन्तःपुर...स्त्रिगारे । (Vaidya, pp. 165, 166)
22. (Vaidya, p. 112) अवसक्त पट्टमाल्यदामकलापे
This is the expression in P.L. Vaidya, 51 edition.
23. पिण्डीकृत्ये (Vaidya, p. 209)
24. खादनीय भोजनीय स्वादनीय (*ibid.* p. 87)
25. मद्यमद्मत्तानां च सत्त्वानां मद्पगमः संवृर्तः। (Vaidya p. 63)
26. क्षुत्पिपासितानां सत्त्वानां क्षुत्त्पिपासा प्रस्त्रब्धाभुत । (Vaidya, p. 63)
27. The forests and groves are referred as shining with divine splendour e.g. Jeta grove. Here is born the serenity and mindfulness intensified by inner joy. (L.V. p. 12)
28. Kusa grass is green and soft and served Bodhisattva as a seat for meditating ... तृणमुष्टि परमसुमृदुकां ... | (Vaidya, p. 209, tr. pp. 406, 437, 315).
29. Sandalwood forests and sandal-wood powder are referred at various points.
30. L.V. pp. 20, 22, 28, 29, 78, 82, 125, 153, 257, Vaidya, p. 8 ff 290, 324, 495 etc.
31. Lotus represents 'Ritambhara Prajn̄a स्तिम्भरा प्रव्ता i.e. wisdom that nourishes. (Science of symbols, p. 81).

    "Lotus in water symbolises the ocean of life indicating that one has to attain supreme knowledge living in the world and not running away from it ... Lotus is the symbol of evolution and detachment. Evolution because it makes its way through water and rises above its surfaces with glory; detachment, because it remains in water but is not incapiciated by it."

    "It is the path of outer-being to the innerbeing, from objectivity to subjectivity, from worldly ways to Divine." *ibid* p. 83. Perhaps this is the reason why the sculptors have always depicted Buddha on a full-blossom lotus. Photo of Buddha sitting in Lotus is attached herewith.

32. Tree and serpent worship i.e. the worship of Yakṣas and Nāgas (assigned the powcr of fertility and rainfall) was the primitive faith of aboriginal castes and tribes (Dasus), who inhabited Northern India before the advent of Arayans (Furgussan - Tree and serpent worship p. 242). Some of the common men in the time of L.V. also observed this custom. But such customs were on the decline, as a result of the propagation of the Buddha's doctrine Yakṣas, Nāgas, Gandharvas, etc.are told in L.V. bowing down at the feet of child-Buddha, in the temple of Kuldevata.

33. Vaidya, p. 161. पक्षिगणे

34. पत्रगुप्त शुकसारिका कोकिलहंस क्रेञ्च मयूर चक्रवाक कुणाल कलाविङ्कजीव जीवीकादि नानाविधद्विजगण मधुर स्वर निकूजित (Vaidya, pp. 162, 287 see tr. pp 159, 331, 22, 32, 292)

35. See L.V. pp. 477, 465, 205.

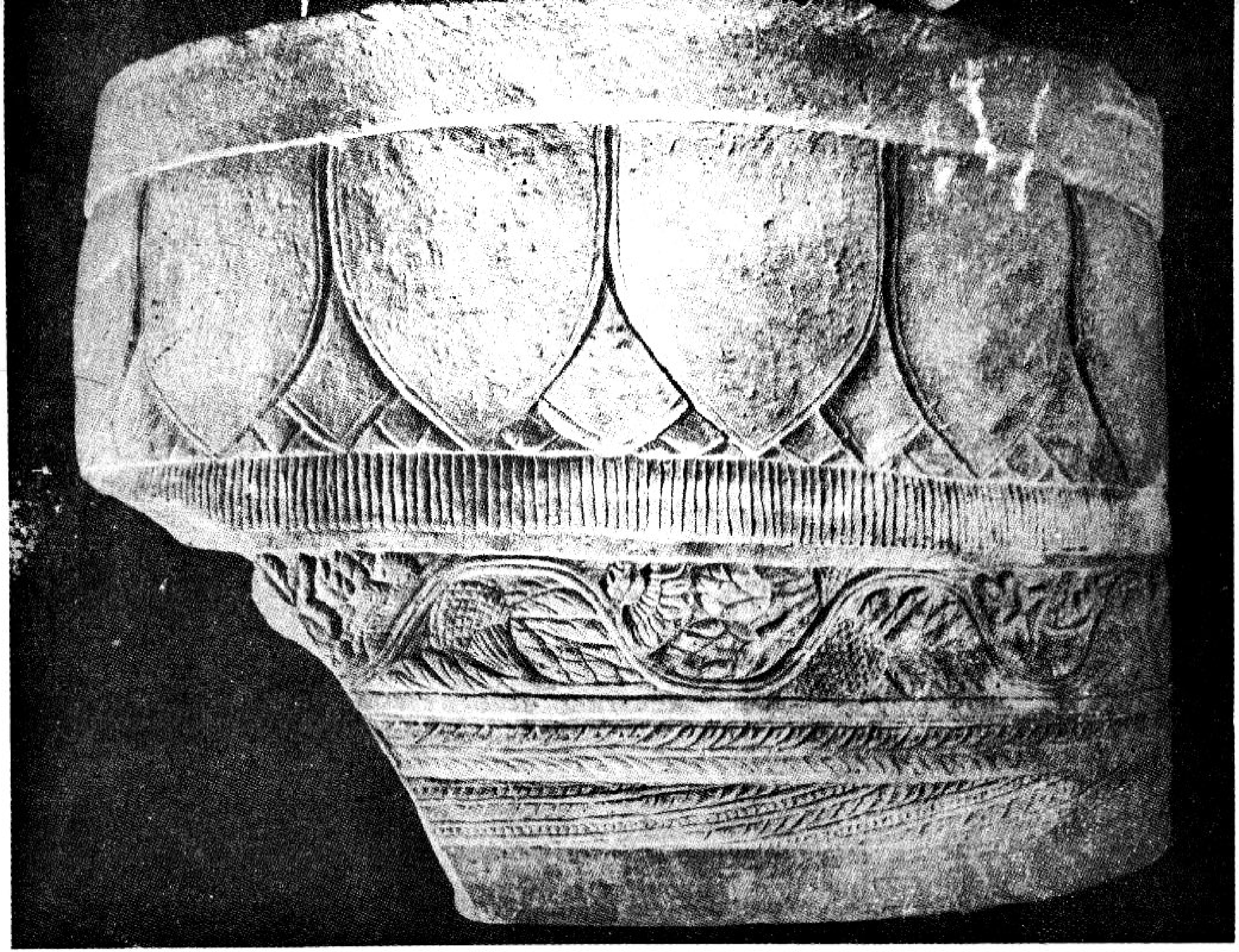
36. LV. Tr. p. 125.

37. L.V. pp. 33, 465, 466

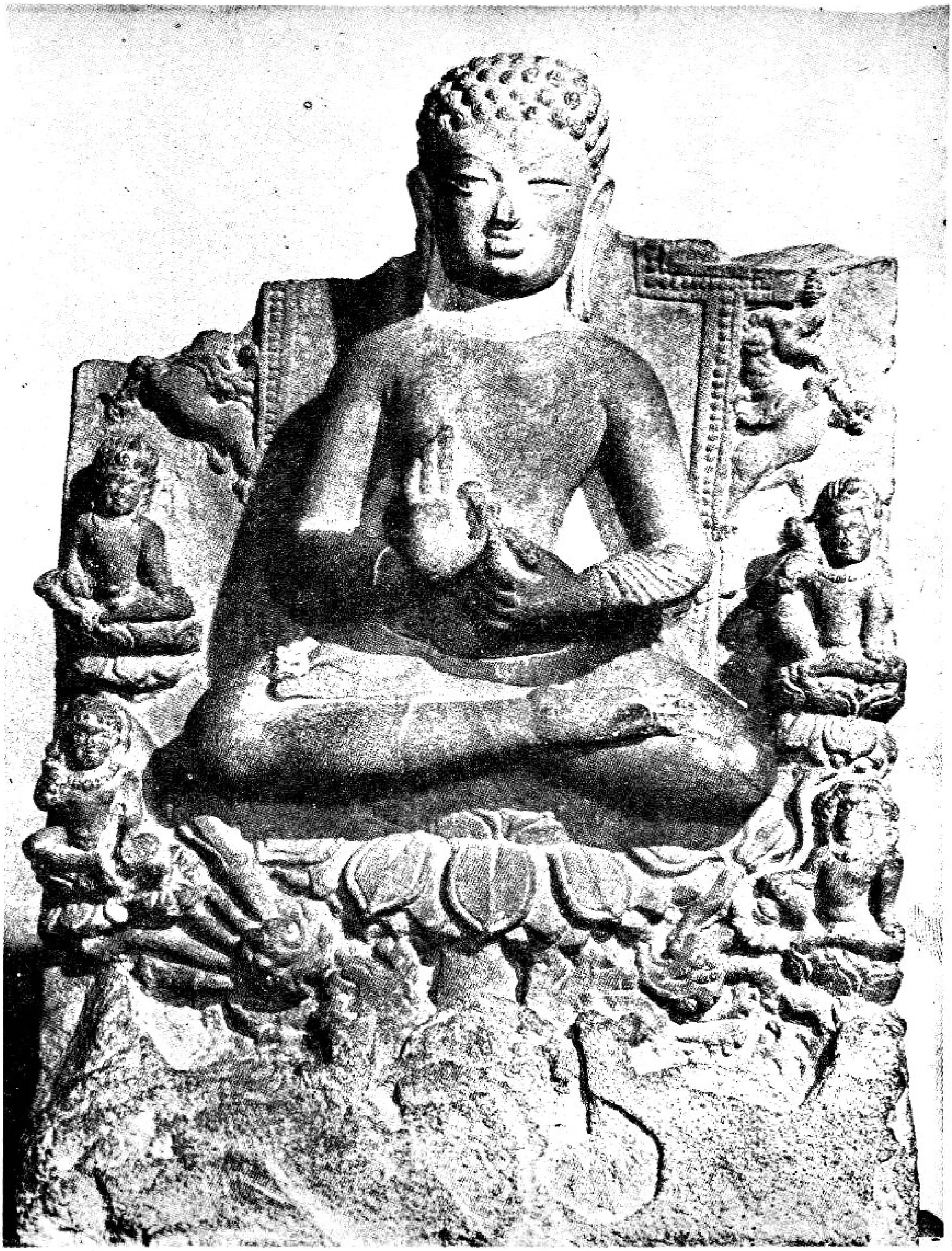
38. L.V. pp. 465, 466, 467, 475, 477, 159, Vaidya. p. 222.
केचिद भेखण्डकश्रृगाल सूकर गर्दभगोहस्त्य श्वोष्ट्र खर .......
महिषशचमर खड्गशरभनाना प्रतिभयरोद्र ...
सिंहव्याघ्र ऋक्षवराहवानर विडाल छागलोभ्र सर्पनकुलमत्स्य मकर शिशुमार कूर्म काक गृघ.... ।

39. Vaidya. p. 29 दशंक मक्षिका पतङ्गसरी ।

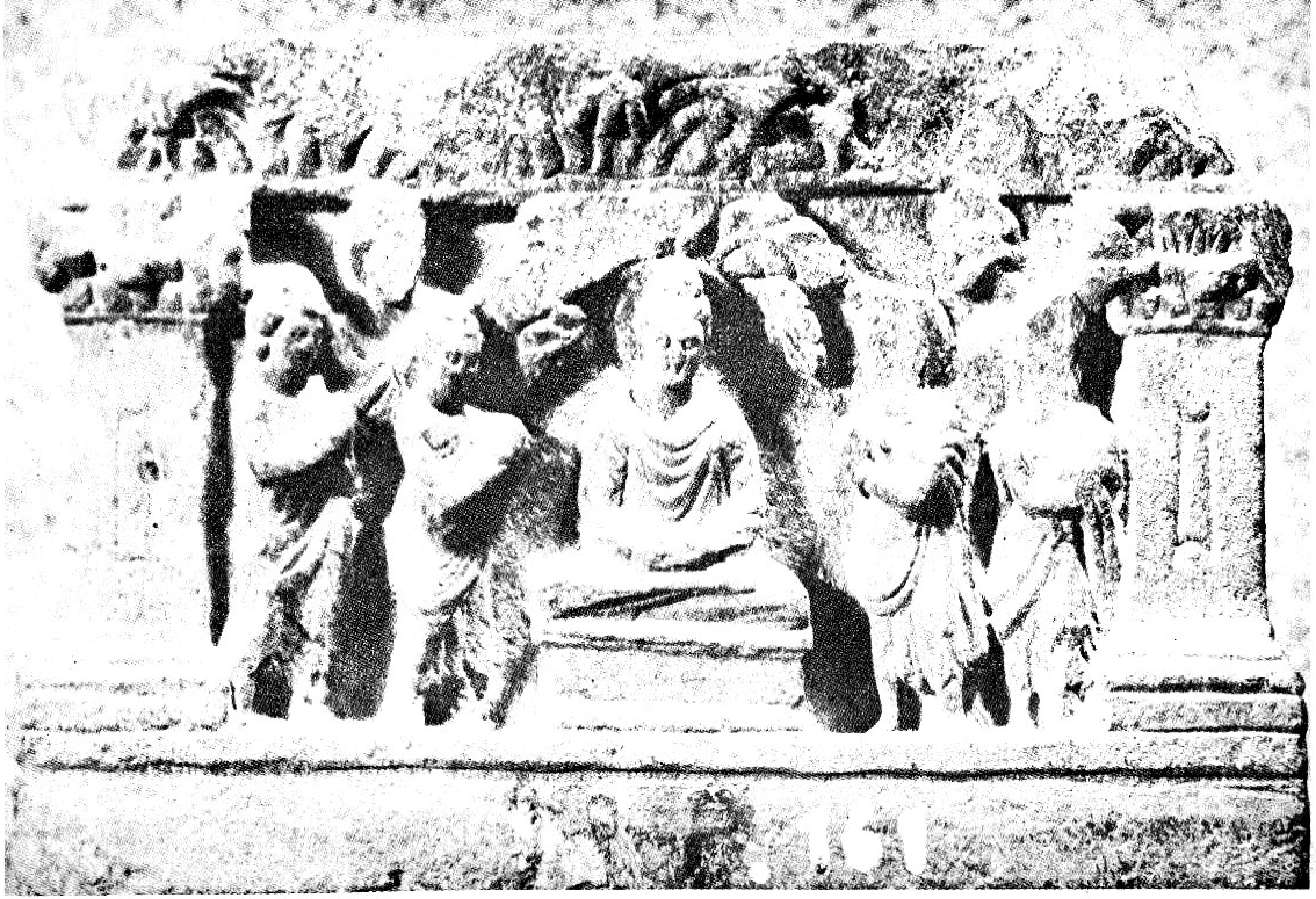
40. Please see ch. I of this work and education in my work 'Aśvaghoṣa and His Times'.



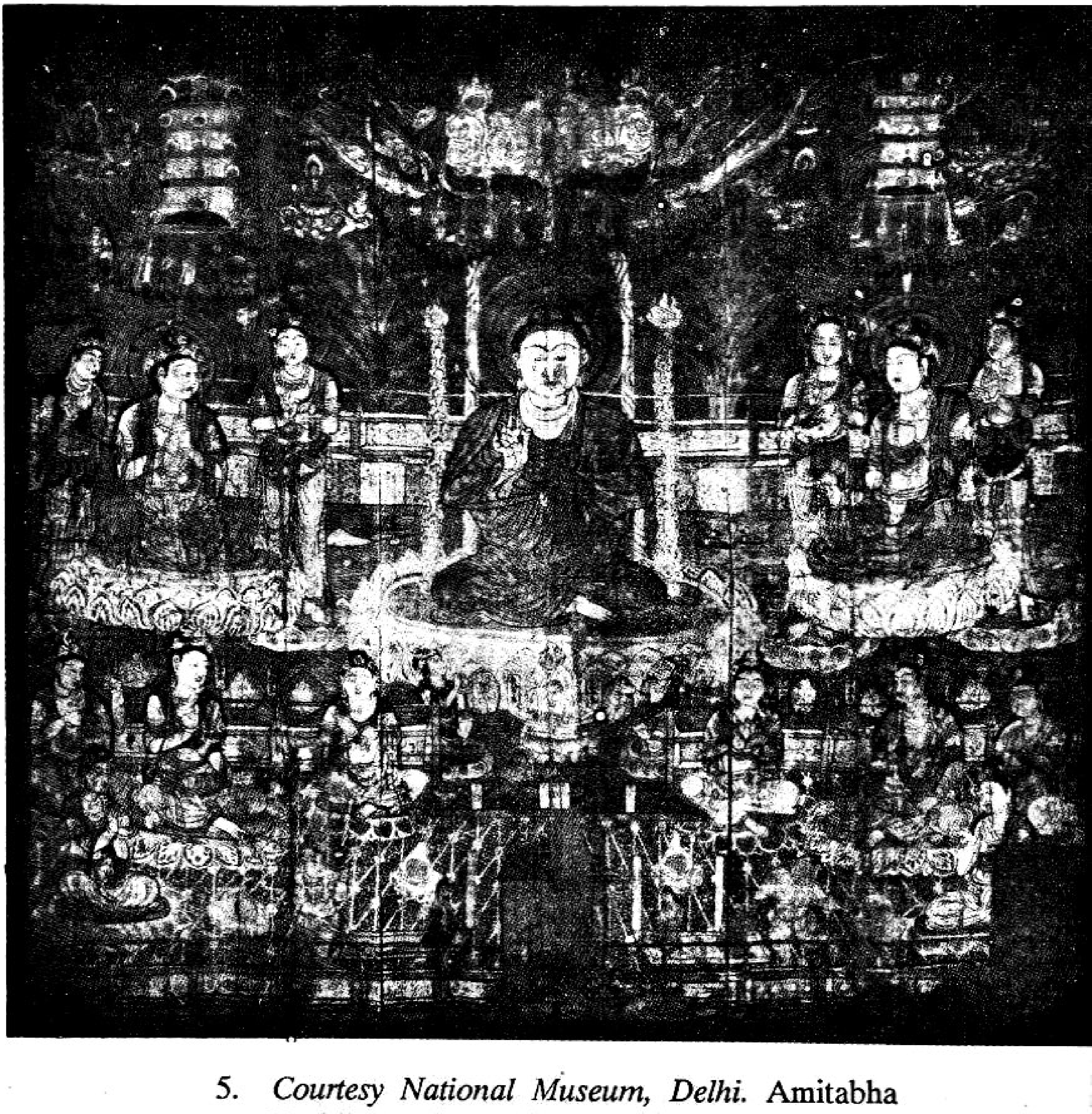
2. *Courtesy Mathura Museum*. Begging Bowl. 15.662
(Kusana Period).



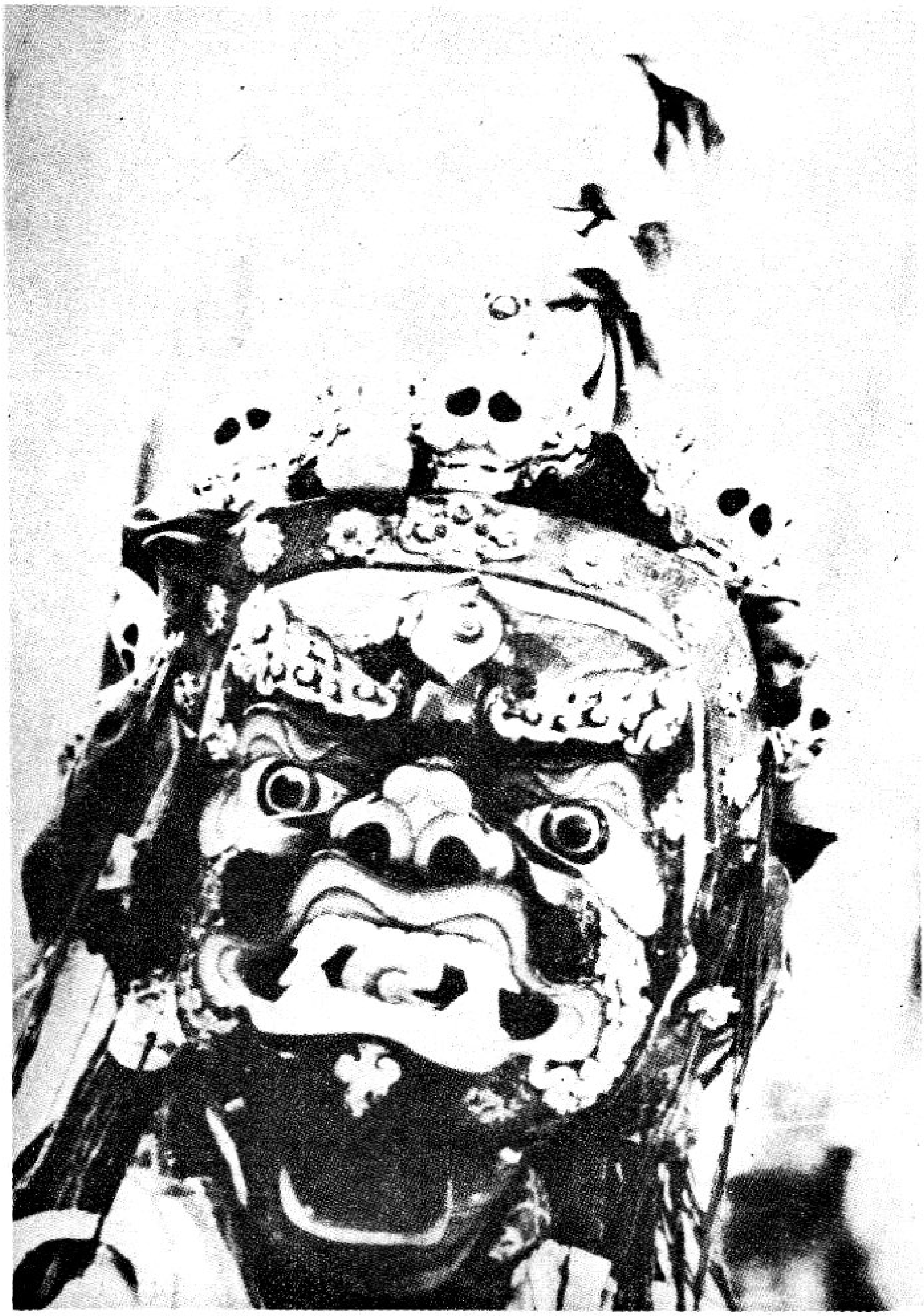
3. *Courtesy National Museum, Delhi.* Buddha seated on Lotus.



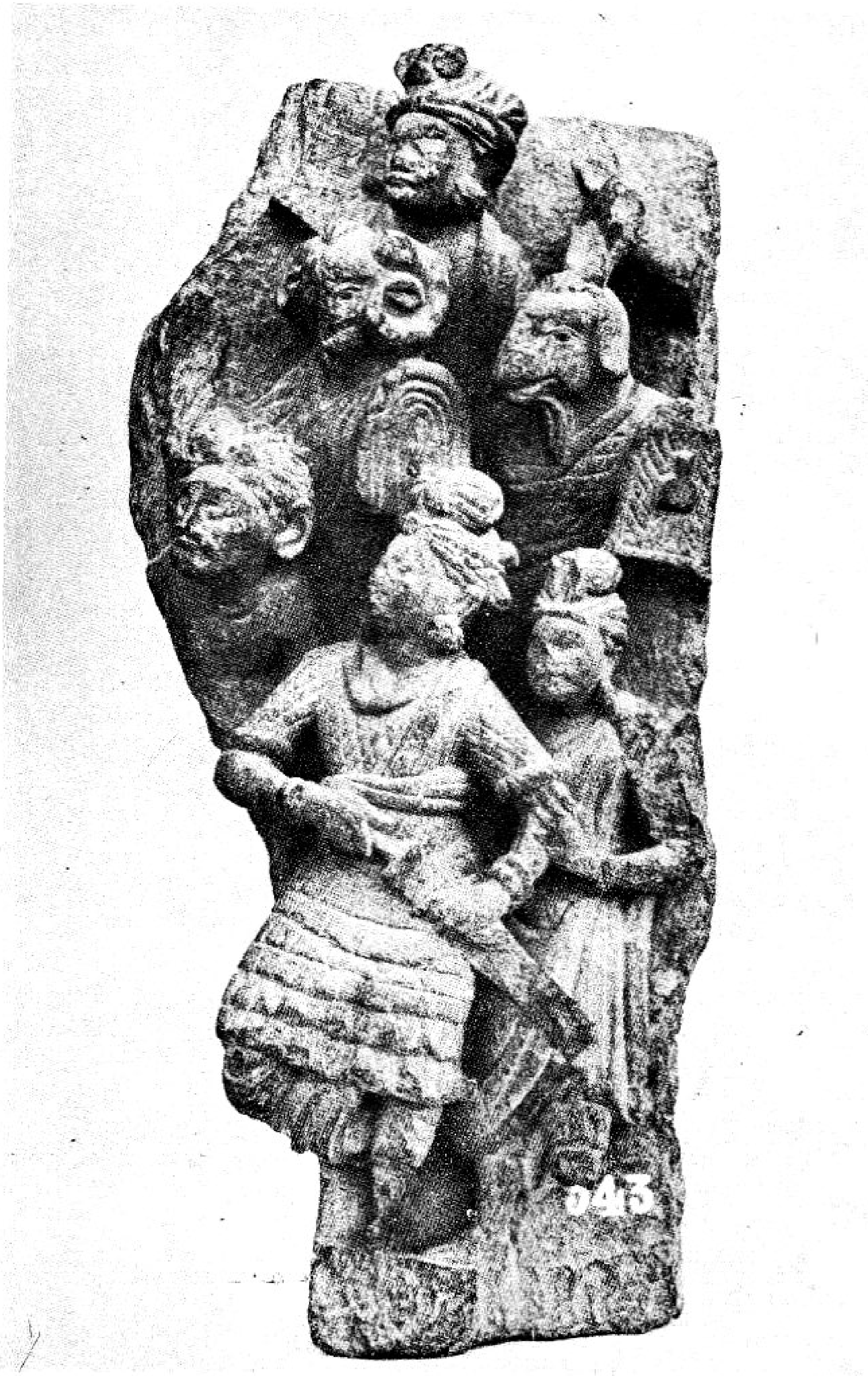
4. *Courtesy Mathura Museum.* Buddha after enlightenment. Indra and Brahma to the right and left exhorting him to preach.



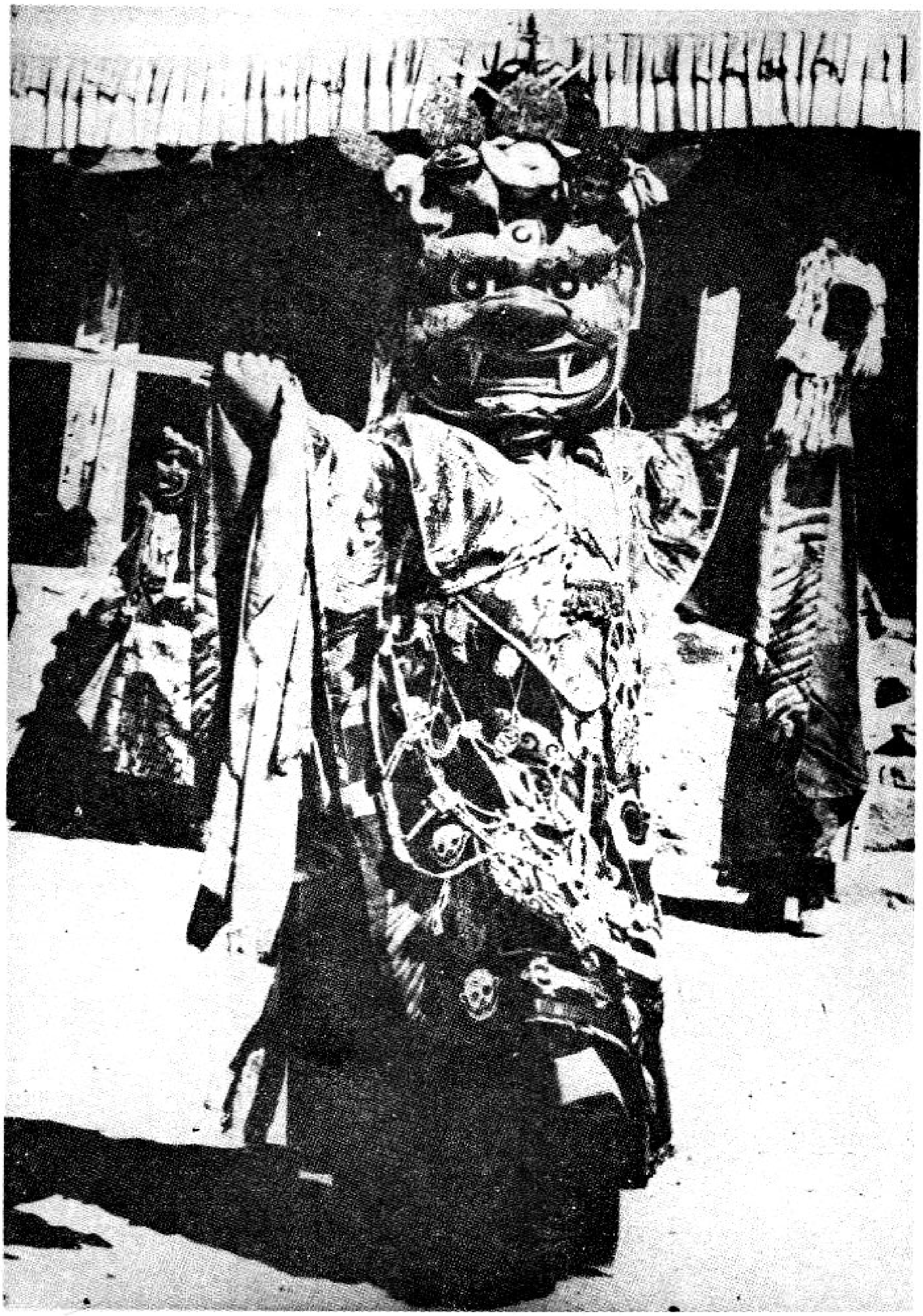
5. *Courtesy National Museum, Delhi.* Amitabha Buddha and Bodhisattvas sitting on Lotuses. Central Asia Painting, Dunhuang.



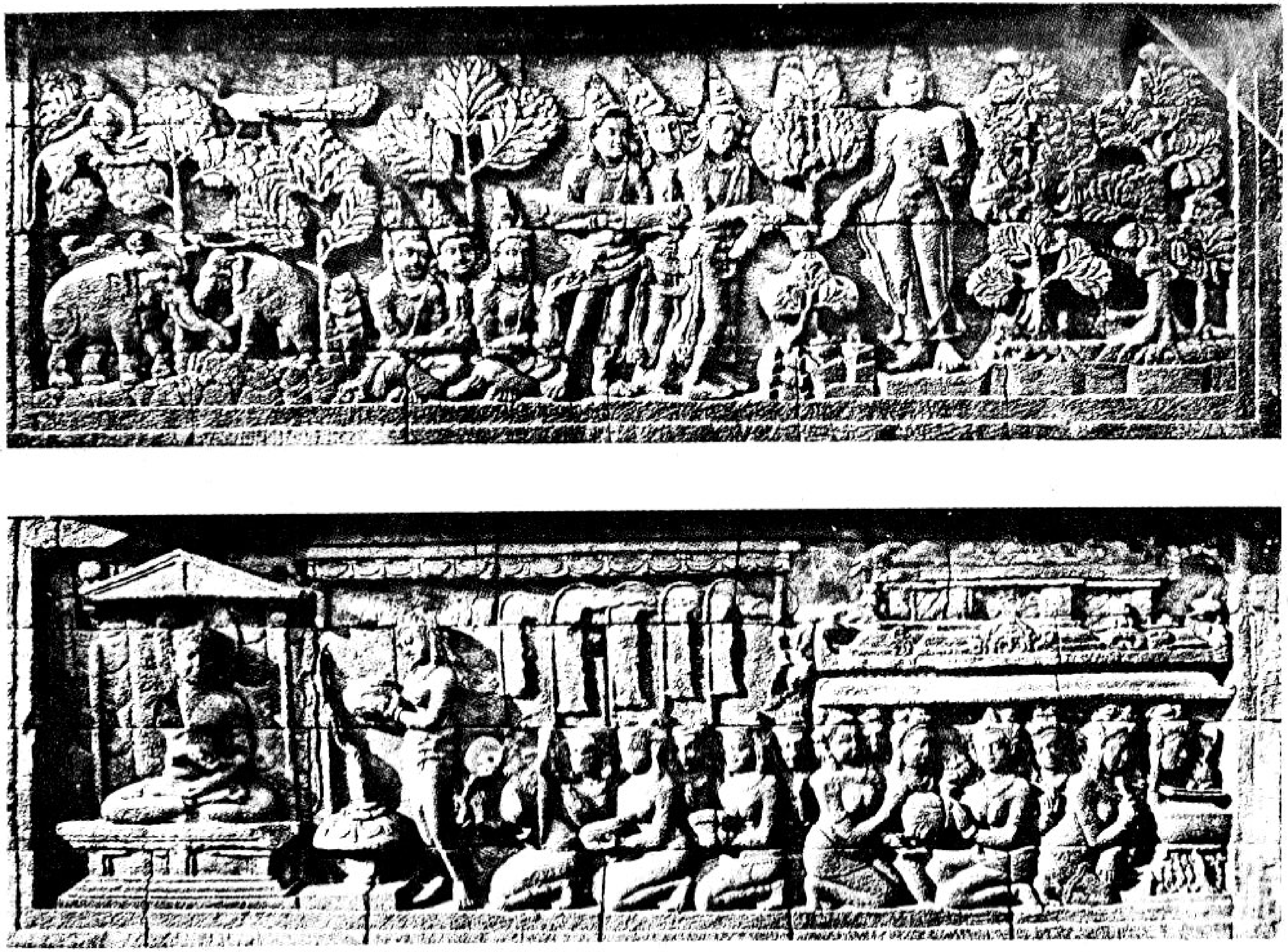
6. *Courtesy Shri C. Phonsog, Leh.* Kalidevi from Spink Gompha.



7. *Courtesy Chandigarh Museum.* The host of Mara.
2nd C.A.D.



8. *Courtesy Shri C. Phonsog, Leh.* Mara's host, fiend holding a bone in her right hand and wearing a garland of skulls.



9. *Courtesy ASI, Delhi.* Java Borobudar Temple. Lower Penal Sujata offering milk and rice to Buddha.

## Chapter V

# Religion

### Introduction

Buddhism in Kashmir was popularised by Aśoka in third Century B.C. though it existed there before his reign.[1] It gained great importance by the time of Kaniṣka (1C BC — 1st C AD) who convened a Buddhist Council in Kashmir. Both sent missionaries to Central Asian Countries to preach it.

Society under Kuṣanas became more cosmopolitan and the prejudices of race, caste and creed seem to have almost disappeared. Buddhism was transformed into almost a world religion. When it reached in countries beyond India's border, and people adopted it to their convenience, it was threatened with destruction due to the rigid rules of Hinayanists about the Vinaya and Dharma. Changes were introduced in it, which later on were incorporated in Mahāyāna.

The theory of Nirvāna was changed into rebirth in heaven or hell (according to karmas). The conception of Bodhisattvahood was brought forth against the theory of Arhatship to preserve the faith.

As soon as the devotees (Bodhisattvas) preferably began to stay in the world to help others to secure salvation, the entire scale of values was reversed. For the first time Bodhisattvas and ordinary pandits were included in Kaniṣka's Council.[2]

Mahāyāna a combination of Smādhi and Buddha worship developed. The literature (of the period and subsequent) could not remain immune from these effects. Aśvaghoṣa wrote in Sanskrit for the first time and has depicted Buddha god of gods. Mahavastu and Lalitavistara both preserve the Hinayana tradition and Mahāyāna (tendencies in the early stages). In these works not only Buddha became Deva–Deva (manifestation of supreme deity) above even the epic and vedic gods but a Bodhisattva is attached more importance than an Arhat etc.

When Buddha became a deity his images and scenes from his life started appearing. Gandhāra art developed, chaityas and monasteries started to be adorned with such sculptures (i.e. Buddha's images, scenes from his life etc.)

**Mahā yāna**

Generally speaking Mahāyāna has been associated with:

(1) The conception of "Bodhisattva",
(2) The practice of "Pārmitas",
(3) The development of "Bodhicitta",
(4) The ten stages ('Bhumis') of spiritual development,
(5) The goal of Buddhahood,
(6) The conception of "Ṭri–kāya", and
(7) The conception of "Dharmaśunyata"[3] or "Dharamasmatā" or "Tathatā".

The first five characteristics are found in later phase of Hinayāna[4] as well.

Mahāyānists seek the removal of 'mental impurities' i.e. Klesāvaṛṇa and jñeyavaraṇa,by the realisation of both Pudgala Śunyata and Dharamaśunyata[5] i.e. the five elements (Skandhas) do not exist or all the elements which compare the worldly objects of beings (i.e. Dharmas) do not exist'. (N. Dutt. M.B. p. 79)

The conception of the existence of self after death, as identified with absolute in set words is denounced in MN's Alaguddūpama Sutta (138 ff, 178 ff) and Kathavatthu (I, 242).

Infact 'the existence of soul' theory made Buddha part from Arāḍa the contemporary teacher of the highest truth. Here the Buddhist and Brahmaṇa thoughts part.

### Mahāyāna 'Greater Than Hināyāna'

In Sutralaṁkāra (p. 171) Mahāyāna is considered greater, because of its following seven special features:

(1) Ālambana—its Sutrās are innumerable and varied and

(2) Pratipatti—its achievements; good for self and others, are greater.

(3) It inculcates deep knowledge, which penetrates into non–substantiality (nairātmyabhāva) 'of both the individuality and things of the world' (Pudgāla and Dharma).

(4) Great austerities to be applied for incalculable kalpas.

(5) Its followers can lead worldly life and yet remain unattached.

(6) Samudāgama i.e. its fruitions are great, for it secures "balas" (powers), vaiśrāda (self–confidence), born of higher knowledge and eighteen āvenikadharmas.

(7) Lastly its greatness lies in performing the duties of Buddha, i.e. showing the attainment of Sambodhi and Mahāparinirvaṇa.[6]

### Difference Between 'Mahāyāna and Hinayāna'

Fundamental points of difference between the doctrine of Hinayāna and Mahāyāna, according to "Sadharma Pundrika" (pp. 133–7) are:

(1) Buddhas appear in three 'dhātus'[7], out of compassion for the innumerable beings, who suffer because of their ignorance of the truth otherwise they live apart of them.

(2) 'Nirvāṇa' for the 'Śravakas' (Hinayānists) is rest, but not the final rest. To reach the final state of Buddhahood, they have to undergo a course of training.[8] The "Four Truths" and the "Law of Causative" are preached to them to lead them out of three dhātus. But they grasp them, according to their mental capacity.

(3) A 'Hinayānist' earns his end by detachment from worldly activities. Mahāyānist do the same, but they keep their mind completely un-attached to the worldly things.[9] Thus Mahāyāna Buddhism gives us a devotional type of religion believes of in universal salvation. It is not for self annihilation but for eternal life, not the Arhat but Bodhisattva. Integral insight 'Prajña' and universal love 'karuṇa' are inward and outward aspects of Mahāyāna[10] school of Buddhism.

In Mahāyāna Buddhism, Buddha is the very essence of all beings (Dharmakāya), has a divine form (Sambhog kāya) and assumes various manifestations, to deliver human beings from delusion.

In the last chapter of LV. XXVI, Buddha while in meditation, appeared on every lotus (L.V. p. 438).[11] Mahāyāna believes in the reality of an Absolute (Bhūtātatatha) the essence of existence. Religiously viewed in Dharamkāya (embodied Law) where Buddha himself is the personification of Law" where we have transformation of the Dharamkāya into Sambhog Kāya (enjoyment body). It is the ādibuddha (original Buddha) answering to Sugana Brahman or Iśvara, in Hinduism."[12]

**Tathatā (Thusness or Suchness)**

The last two chapters of L.V. cover almost all the Mahāyāna aspects, elaborate on Tathatā, e.g. "........ because he understands the connections and balance of dependent origination, is called the dweller in emptiness ....... because he is unsullied by emotional entanglements, he is called the dweller in wishlessness,........ Because he is unconfused about the wisdom of true reality, he is called the speaker of genuine reality. Because he abides in the domain of knowledge, described as the sky, the Dharamadhātū, having the nature of Thatness as its characteristic, he is called the speaker of the essence of the nonmistaken. ........... Because he regards all things like illusion, mirage, dream, like the reflection of the moon in water, like an echo or double vision, he is called the one who knows the unfettered Dharma." (L.V. pp. 639, 646), also see p. 660 ff)

The wheel of Dharma in Ch. XXVI p. 639) is described....... not nihilistic, not eternalistic, not contradicting what went before; calm, extremely calm, Thatness (Suchness) having its own nature; without error........ speaking the languages of all beings.... destroys all of the demons and conquers tirthikas; transcends the realm of rebirth and enters the Buddha realm.....".

Aśvaghoṣa has also expounded Thatatā[13] in his 'Śraddhotapada Śāstra' saying this True Reality or Model is Thatatā. It has no form. All manifestations are different forms of one True Model. It is indescribable and is named True Model. (T. Richard A.F. p. 47)

The conception of suchness assumes other names Tathāgatagarbha i.e., the womb of Tathāgata as it is wanting nothing. It has all possible merits and "all conserving Mind and is Ālvijñana; it is the ultimate existence and is called Bhutatathatā; and the religious consciousness; as it demands something embodied in infinite love (Karuṇa) and infinite wisdom (Jñana), and the scientific conception of the law of causation regulating our ethical as well as physical world." (Suzuki, AF pp. 43–44) As harmonious whole it is called Dharmakāya or Dharma Dhātu.

The True Reality is apparently Unreal but True. It is neither existence nor non-existence, nor both, nor non-existence. "The temporary arises from the forces of Eternal Tathāgata ... the first is called infinite Enlightenment, the second finite Enlightenment" which "When one comprehends which behind (discursive) thought, one is on the way to Buddhist wisdom." [14]

This is the Śunyavada L.V. in the whole volume develops on it stealthly and silently and reaches culmination in the last chapters. This is different from Hinayāna approach and is the Mahāyāna philosophy.

**Buddhas**

L.V. begins with salutations to all Buddhas and Bodhisattvas to Śravakas and Pratyekabuddhas "who abide in ten directions in the endless regions of the infinite universe."

In Nikāyas D.N. (Mahāpadānasutta)[15] enumerates six pre-Buddhas. In the later works e.g., in Budhavamśa, Nidānakatha and Mahavaṁśa twenty four pre-Buddhas are mentioned who preceded Gautama Buddha during the last twelve world cycles. Lalita Vistara on the other hand gives a list of fifty-four pre-Buddhas and narrates the life story of Gautama Buddha.

**External Characteristics of a Buddha**

A Buddha is assigned 32 Mahāpuruṣa - lakṣnas and 80 secondary marks.[16] He is blessed with divine eyes with which he surveys the world six times a day. (Divya.95)

A Buddha is also attributed 216 mangalya - lakṣanas i.e. auspicious marks, 108 on each foot. (Hardy, M.B. 367)

L.V. (Vaidya, pp. 72, 78, 79) however assigns thirty-two body marks to Gautama Buddha and generally to all the Buddhas. It also assigns eighty secondary signs, such as copper coloured nails glossy and prominent sinews etc. and divine eyes (Divya Chakṣu) to Buddha.

**Mental Characteristics** of a Buddha in Satya–Siddhi–Śastra (p. 11)" are divided in three categories, each of them comprising a certain sum of qualities (1) The ten–balas of forces (2) The eighteen Āvenika Dharmas or peculiarities and (3) The four vaiśrdhyas or points of self confidence of assurance."[17] Further each one of these three categories, has a certain number of added qualities.

In short a Buddha is fully enlightened and highly spiritual being in Buddhism.

Theravada[18] however reject the idea of anyone aspiring for Buddhahood. Sārvastivada and Mahasaṁghikas regard the being becoming a Buddha a very rare thing.

## The Decline

In early part of Mahaparinbbana Sutta (which records the ancient teachings of Buddha), Buddha preaches and teaches Ananda as a man to a man. But in the late part of the Sutta, we find him performing deeds like a magician i.e., he crossed the river flying along with his brethren. In the concluding part of the Sutta, Buddha's relics are divided and stupas are to be built over them, (M.P.N. Sutta, pp. 78–191)

Lakkana Sutta enumerates thirty–two lakṣanas of a great man. In Pāṭika Sutta (24) he boasts of his miraculous power (Iddhi–patihāriya) or mystic wonders e.g. The corpose of Kora and Khattiya rose up and spoke, it did so by the miraculous power of Buddha. Buddha, like an ordinary man, takes part in miraculous working competition with ascetic–Paṭika's son etc.

Still later is Sakkapañña Sutta (21), Sakka the god of gods wants to meet Buddha. He is scared and sends first Gandharvas, who please Buddha with songs and get the permission. Buddha receives Sakka with other gods in his habitual friendly way. Sakka praises the sublime one for that.

More than the Suttas the developed form[19] of the legendary life of Buddha is found in Nidānakatha, Mahavastu, Lalitavistara, Buddhacharita and Saundernanda. In this later literature Bhakti grows stronger in Buddhism. There is strong advocacy of seeking refuge in Buddha, the lord, invoking his saving, grace, relying on his compassion and offering him prayers.

The Tibetan records[20] (which are mostly based on L.V.) found in M. Do (2 and 26th vols.) and Dul–va (3rd and 4th vols) class relate Buddha–worship with rituals, flowers, incense etc. But there is no image of the Lord.

Thus Buddha in the later literature, is given preference over Dharma. The three jewels are Buddha, Dharma and Saṅgha.[21] This is contrary to Buddha's teaching, who in the legends of the canon sternly deprecates the tendency to take refuge in him. In MPN Sutta 154 he advocates Ananda that "The truth and the rules of the order which I have set forth and laid down for you all, let them after I am gone be the teacher to you."

Similarly in Divyāvadana(pp. 226, 271, 368, 496, 476, 478, 495, 569), a Sarvāstivāda work, it appears that after listening to Buddha the effect on various persons is different — some beings were established in truth, some in four stages of sanctification, some developed aspirations for attaining Śravakbodhi and Pratyekabodhi and some Anuttara Samyak–Sambodhi.

## Arhat

An Arhat is one who has reached the highest degree of four stages of the Ārayas, viz, (1) Sottapañña, (2) Skṛdagamin, (3) Anāgamin and (4) Arhat.[22] An Anāgamin on the completion of Pañña (knowledge becomes an Arhat).

Arhat eradicates three 'Āsarvas', (i) sense—desires, (ii) love of existence and (iii) ignorance; gets rid of five hindrances i.e., (1) coveteousness, (2) ill–temper, (3) sloth of body and mind, (4) excitement and worry and (5) perplexity; frees himself from three roots of sense–desire i.e. (i) Rāga, (ii) Dveṣa and (ii) Mohà; is firmly established in these three and four additional bases of Arhatship; viz. (1) I–ness (māna), (2) wrong views (ditthi), (3) mental and physical impurities (kileṣas) and (4) misconduct (duccarita).

An Arhat is capable of comprehending all the elements and mind or name or form with the help of the Law of causation (paticca–Samy uppàda), realises that all are sustenceless (Sabbe–dhammā anatta).[23]

"Such an Arhat is the knower of uncreated (Nibbàna), who has cut the bonds of births and deaths, and who has put an end to every occasion (avakāsa) as good and evil, thereby renouncing every desire". (Dhm. 97)[24] He is called 'Cakkhuma' or the possesser of divine–eye.

In Ambatta Sutta (DN. I. 88) the blessed one is told an Arhat who "by himself thoroughly knows and sees as it were face to face this universe .........including the words above of gods, the Brahma and the Māras and the world below with its recluses and Brahmanas, its princes and people" — and having known it, he makes his knowledge known to others.

In L.V.[25] an Arhat possesses transcendent knowledge Abhijña (Abhinna) to wit and Ṛddhi (Iddhi). This[26] is in addition to four kinds of transcendent knowledge Artha, Dharma, Nirukti and Pratibhàna. Thus an Arhat is equipped with six knowledges and with 'Abhijña' he destroys the passions.

## Arhat's Decline

Such an ideal and exalted position of an Arhat seems to have continued for three centuries, after the death of Buddha. But by nearly second Century B.C. such ideals of Arhats were neglected. Monks became self–centred and neglected missionary activities. The above narrated qualities and attainments were not used to help the common layman.

This tendency of spiritual selfishness is confirmed in later Pali works. Thera-gatha advocates personal salvation at the cost of general good.

Aśokavadāna (150 B.C.—100 B.C.) of Mulsarvāstivāda also mentions this decline of Arhat. It was further corroborated by the decision of the Kaniṣka's Council.

According to Yuan-Chwang 499 Arhatas, who formed the assembly, first refused to admit Vasumitra, because he had not still attained emancipation. The later, however, declared that he cared very little to acquire the benefits of Arhatship. His aim was to become a Buddha. A moment after this the gods predicted that his wish shall be fulfilled and he shall be a successor to Maitreya. (Si-Yu-ki II. p. 193)[27]

In this period, the ideal of Pratyeka-Buddha (pacceka Buddha) was also 'evolved'. Such a Buddha attained supreme insight but died without proclaiming the truth to the world. But this meant, in other words, hindrance to the growth of the Order, which was not liked by many. Gradually, the number of such protestors grew and a new ideal of Bodhisattvas was mooted, by the Mahāyanis.[28]

Such protesters thought that the theory of Arhatship (of Hinayanis) was doubly defective. (a) It deprived the world of holy men and women who died without proclaiming the faith and they disregarded the higher duty of acquiring perfect wisdom of a Buddha.[29] Thus Buddhism witnessed schism between the earlier sect Hinayāna and the sect-Māhāyana.

As a result of Kaniṣka's Council, not only an Arhata, who attained Nirvāna for himself only, was less prized than a Bodhisattva who was born again and again to convert more people to Faith; but the new doctrine adopted easy methods of charity, ten good actions and five prohibitions to attain the desired goal of rebirth in heaven.[30]

Mahavagga I-56[31] prescribes ten prohibitions i.e. Abstaining from

(1) Destroying life (Pānatipato-prānātipāta); (*kill not living beings*);
(2) Taking anything not given (adinnādāna) (*Steal not*);
(3) Unchastity (abrahmacariyā) (*Commit no adultery*);
(4) Speaking lie or falsely (*Lie not*) (musā-vāda-mṛsha-vādā);
(5) *Drinking strong drinks* (Surā);
(6) Eating at forbidden Times (Vikāla-bojana);
(7) Dancing, singing, music and worldly scenes (Visūka);
(8) Use of high or broad bed;
(9) Receiving gold or silver;[32]
(10) Use of scents, unguents, 'ornaments and finery'.

But when the rift in Buddhism came, these ten precepts (Sikkhā padāni or path of training) also changed. The new doctrine of Mahāyāna, retained only the first five precepts.

**Pratyekabuddha**

In Hinayāna and Mahāyāna, Pratyekabuddhas are inferior to Arhats. Though they have attained knowledge necessary for Nirvāṇa, but do not preach. They in every respect are inferior to a Supreme Buddha (Childers, Paccako).

They desire to gain self-control, quietude and knowledge but without the help of teachers (anācāryakam). They seek their own parinirvaṇa after comprehending the Hetu and pratityaya or the theory of causation.[33] Mahakaruṇa does not function in them (Das. pp. 25-26).

Paccekabuddhas are more common in later Pali literature than in Nikayas. They occupy midway position 'Madayas' between Buddhā and an Arhat (Mil. p. 106).

L.V. and M.N. place them as hermits outside the Buddhist order rather than midway between an Arhat and Buddha.[34]

*Śravakas* are listeners to what is taught by others (paraghoṣā-Śravānugama). They exert to comprehend four truths and attain parinirvāna for themselves.

Sutralaṁkara (p. 4) calls them Hinādhimukta, because their efforts, merits and fruition are of lower order, as compared with Mahāyānists. They acquire Śravakbodhi or Pratyekabodhi or Mahābodhi according to the standard of their understanding.[35]

### Pratyekabuddhas and Śravakas

The terms Śravakas and Pratyekabuddhas are often used for Hinayānists by the Mahāyānist in their literature. They are called Hinādimukta (of lower aims as they do not preach) and Prādesikas as their mind takes only a partial view of the whole Truth.[36]

Mahakaruṇa does not function in both of them. (Daś. pp. 25-26)

In Mahāyāna Sravakas are Sthaviras or the old orthodox Buddhists, Pratyekabuddhas are contemplative philosophers and Bodhisattvas are accomplished teachers and preachers. (Kern. M.B. 61)

### Bodhisattvas

Generally speaking he who desires and possesses the Bodhi to emancipate others is called Bodhisattva.

Sutralaṁkara (p. 52) explains the concept of Bodhisattva with a very common simile:

'Yatha Punyaṃ prasovate
    pareṣām bhojanam dadāt.
Na tu Svyaṃ so bhuñjānas
    tatha puṇyam ahodayat'.

i.e., just as merit is produced by giving food to others and not by eating it himself, similarly a Mahāyānist earns merit by helping others to attain emancipation. He is not like a Hinayānist who seeks it for himself.[37]

Daśbhumikasutra (pp. 25-6) [38] defining a Bodhisattva explains: they are purified beings "who have mastered the Upayakausalyas (expedients), have made mahāparaṇidhāna (the sublime resolution), given up all their inborn passions, taken the Buddhajñana as their ālambana (support) perfected themselves in Bhumis and pārmitas and attained all the ten balas and other powers appertaining to Buddhahood, and to them Mahakaruṇa (compassion) functions in the fullest degree."

In general he who desires and possesses the Bodhi to emancipate others is called a Bodhisattva.

In Lalitavistara (Vaidya, p.7) Bodhisattvas are equipped with thirty-seven intellectual qualities in addition to moral virtues. They are connected with true Awakening and are termed Bodhipakṣa Dharmas.[39]

L.V. mentions occasionally many more qualities[40] of a Bodhisattva. They do not belong to the system of thirty-seven and are common with Arhat.

In order to attain perfect enlightenment of a Buddha, a Bodhisattva has to attain ten powers (of a tathāgata), four fearlessnesses, and eighteen Bodhadharmas.[41]

Among the most notable and celebrated Bodhisattvas, we have Maitreya, Avlokiteśwara[42] or Lokeśvara and Manjuśri. L.V. mentions Maitreya Bodhisattva who was the leader of thirty-two thousand Bodhisattvas. (Vaidya. p. 2)

## Bodhicitta

A mind (Citta) which desires to develop into a Buddhahood, is called Bodhicitta. He, who is acquired Bodhicitta, is called a Mahāyānist.

A Bodhicitta practices six pārmitas, four Upāyas, is enjoined with Prajña and thus ends klesas (Dukkhas). Then only he attains Buddhahood. Here too he has to follow five-fold path (mārga): (i) Māhāyana Sambhār Mārga, (ii) Prayay Mārga; (iii) Darshan Mārga, (iv) Bhavana Mārga and (v) Ashaykṣa Mārga.[43]

In Mahasattvabhumi, a Mahāyānist has to pass twelve stages of progress in order to have complete emancipation and become a Buddha.

**Buddha vis-a-vis-Bodhisattva's position**

Both the Buddha and Bodhisattvas are honoured beings, with many epithets, the most common one being 'Mahasattvas'. In L.V. Buddha is one who welcomes the Bodhisattvas to celebrate, who makes them happy; the harmonious leader of Dharma, the teacher of Dharma who bears the fruit. He is known as the one who wastes not a single word, who teaches the Dharma.[44] Thus L.V. preaches the goal of Bodhisattvahood and ceaseless preaching of Dhamma in its last chapter.

In Saddharma Pundarika (Lotus of the Law) Buddha himself condemns the theory of Arhatship and upholds the goal of Bodhisattvahood — so subversive of original Buddhism. Here the doctrine of Bodhisattva is called greater vehicle as opposed to the lesser vehicle of Arhatship.[45]

In Bodhichariyavātara (pp. 18, 48) Bodhisattva is one who has developed Bodhicitta and is more meritorious than Śravakas and Pratyekabuddhas.

The superior position of a Bodhisattva is witnessed in Sikṣasamuccaya (pp. 54-59) also, where he is asked neither to associate with Śravakas nor to teach them. He is not to develop a citta for Śravakas or Pratyekabuddhas.

Similarly Sadharma Pandrika (p. 43) down rates Hinayānists and calls them 'Abhimānikas', because they do not believe in their tenents.

Bodhisattvas believe in universal salvation. Salvation here (for a Mahāyānist) is not annihilation, but eternal life. The goal is not Arhatship but Boddhisattvahood. In L.V. Nirvāṇa is not the extinction of life, but the extinction of Taṅha or desire. Prajña or integral insight and Karuṇa i.e. universal love are inward and outward aspects of Mahāyāna religion, 'Śunyatākaruṇā — garbhaṁ Bodhicittam'.[46]

L.V.[47] is emphatic in its expression that a Bodhisattva must develop aspṛha (non-desire) for Hinayāna. It also depicts Bodhisattva one step lower than Buddha. (Vaidya, p.6)

**Dharma-Chakraparivartana** (Turning the Wheel of Law)

Lalitavistara ends with Buddha's first sermon to a group of five monks in Deer Park, Sārnath (in Benaras) (Ch. 26th).[48] This is called Dharma-Chakraparivartana or Turning the Wheel of Law. This is a narration of 'Four' Noble Truths, 'Eight fold path and the Theory of Causation'. (Mahavagga I. 6. 22 ff and M.N.I. 48)

In L.V. Buddha teaches Middle path to the monks i.e., two extremes: (i) self-torture on one hand and (ii) a life given to pleasures, performing sacrifices or ritual-ceremonies on the other. Both these are to be avoided by a wandering monk.[49] After abandoning these two extremes the road to Dharma lies in following the Middle-Path i.e. (1) right view, (2) right intention, (3) right speech, (4) right action, (5) right livelihood, (6) right effort, (7) right mindfulness and (8) right meditative concentration.[50]

The "Four Noble Truths" are (1) suffering, (2) the source of suffering, (3) the cessation of suffering, (4) the way that leads to the cessation of suffering.

Birth, old age, sickness, death, union and separation from what one desires, getting what one does not desire and not getting what one desires, is "suffering". Infact taking up of the aggregates is "suffering".

(a) "Desire for pleasure", is the "source of suffering".

(b) The 'cessation of suffering', is being free from all desires — the desire for pleasure, the desire which is attained and always generated, i.e. the cessation of the absence of every desire.[51]

(c) The way which leads to the cessation of suffering is the noble eight fold-path.

When one's mind is set on eight fold path, then is produced (i) knowledge, (ii) vision, (iii) realization, (iv) deep knowledge, (v) deep humility and (vi) wisdom and then the "light" comes forth.[52]

Buddha adds that perfect enlightenment did not come to him till he repeated "Four Truths" - thrice and gained true comprehension of twelve aspects. "When I arrived at the 'knowledge', then I attained the Truely Balanced Liberation of Wisdom. Having manifested the truely unswerving Liberation of Wisdom, then O monks ! I made this declaration, "I have attained the perfect and complete Enlightenment of a 'Buddha'. I have generated the 'Vision of Wisdom' for me, birth is enhanced. I have practiced Brahmacharya. I have done what must be done and I will know no further existence." (L.V. p. 632)

It further adds:

"The heap of senses and aggregates is not Buddha;

Buddha is the understanding of causes only." (L.V. tr. p. 634)

It is explained in Mahavagga (S.B.E. XIII, pp. 100 ff). The body (Rūpa is not 'Self'. If it were 'self ' it would not be subject to disease. Similarly, 'Sensation' (Vedanā) is not 'self' and 'Perception' (Saññа), 'Saṁskharas' and 'Consciousness' (Viññaṇa) is not 'self' as they are all perishable.

L.V.[53] explains "all the Dharmas come forth in dependence on 'Cause' ...."

"In this way 'suffering' arises in dependence on the aggregates, and watered by desire, it increases greatly. By means of path, one sees all dharmas as equal and by means of Dharma, which cleanses and purifies, one puts an end to suffering".

By turning the Wheel of Law (Dharma of twelve aspects); Buddha manifested three jewels.[54]

The three jewels in primitive Buddhahood are Buddha, Dharma and Saṁgha.[55] Mahasaṁghikas the fore-runners of Māhāyana Buddhism gave 'Dharma' the first place and 'Buddha' the second place in the three jewels (Dharma, Buddha and Saṁgha). The spiritual forms of these jewels in Mahāyāna become Prajña, Upāya and Bodhisattva. When transformed to stone or canvas, Prajña becomes a female deity while Upāya and Bodhisattva as male deities.[56]

Buddha's first lay desciples were two merchants Tapussa and Bhallika. They were converted by Buddha by the formulae of 'dyad' (two) i.e., 'Buddha' and 'Dhamma' (Vinaya I.45). The third jewel 'Saṁgha' is a later addition.

### The Law of Causation

L.V. (Ch. XXII) explains the Dhamma of Twelve Aspects, known as 'Paticca-Samyuppadā,' or twelve 'nidānas'. It lays bare the root of all evil. From 'Avidya' (ignorance) springs the 'Saṁskāras' (impressions); from 'saṁskāras' spring 'vijñana' (clear consciousness); from 'consciousness' springs 'Nāmā' and 'Rūpā' (name and form); from 'Nāmā' and 'Rūpā' spring the six provinces (sadyatanas)[57] from the six provinces spring 'sparśa'. 'Sparśa' (contact of the senses with exterior objects), from 'Sparśa', springs 'Vedana' (sensation); from 'Vedana' springs 'Tṛṣna' (thirst), from 'Tṛṣna' springs 'Upādāna' (attachment); from 'Upādāna' springs 'Bhava' (existence), from 'bhava' springs 'Jāti' (birth, from 'birth' springs old age, death, sorrow, lamentation, pain, grief and despondency.[58]

Birth is the whole mass of suffering. From the cessation of birth comes the cessation of old age, death, grief, lamentation, suffering, pains and despair."[59] 'Avidya' is the ultimate cause of 'Dukkha'.

With the change of ideal from 'Arhat' to 'Bodhisattva', the steps of attaining Nibbana (No birth-Nirvāṇa) also changed. 'Rebirth' according to 'Karmas' was introduced.

Jatakas[60] or Indian Folklore of the time (which existed in 3rd c. BC) glow with the fervour of gratitude in passages which describe the self-abnegation of the 'Blessed One', born again and is the hero of each particular story. Infact Buddha's greatness, goodness and insight were so great in the eyes of his followers that they thought that it was not the work of only one single life. Through ages and ages, he must have gradually acquired Pāmitās (sublime or transcendent virtues) which were necessary to attain Buddhahood.[61]

The new change of the ideal to Bodhisattvahood, began to regard a 'Bodisatt' (i.e. one of the individual in the chain of those who were perfecting the Pārāmitās) as a higher being than an Arhat. "This shows clearly that, by this time, the whole mental system of moral training and self-control began to be neglected and even ignored".[62]

**Pārāmitās**

Daṣa - bhumika-Sutta (pp. 63-72, 81 and 94) mentions ten Pārāmitās for the first time. In L.V. Buddha is described as 'Param-Pārāmita Prāpta', as he is expert in knowing all the 'pārāmitās', and has perfected the holy mandalas of all the branches of 'pārāmitās'.[63]

In Pali (Theravadins) the ten Pārāmitās are (1) "Dāna (charity), (2) Śila (morality), (3) Nekkhamma (renunciation of the world or self-abnegation), (4) Pañña (wisdom), (5) Virya (energy), (6) Kṣhanti (forebearance or patience), (7) Sacca (truthfulness), (8) Adhiṭṭhāna (resolution), (9) Matta or Metti, charity or kindness, and (10) Upekkhā (indifference equanimity). Each one of these ten Pāramitās, is divided into three degrees".[64]

The attainments of these ten Pāramitās by Buddha made him 'Megha-mukta' i.e. he came out of the clouds like a spotless moon.[65]

In Sanskrit the six Pāramitās are found in Mahavastu (II. p. 226), L.V. and Aṣta Sahṛika Prajña Pāramitā (p. 194) and ten of Mahāyāna in Sutralaṁkāra, Daśabhumi-kasutta, Bodhisattva-bhumi and Samadhi-raja Sutta.[66]

The six Pāramitās of Sanskrit literature are (1) Danā (2) Sila (3) Kśanti (4) Virya (5) Dhyānā and (6) Prajña and L.V.[67] adds 'Upāya' as the seventh pāramitā. Divyavadana also mentions six pāramitās (pp. 95, 127, 490)(A).

In Mahāyana, a Bodhisattva having acquired the ten Pāramitās, becomes qualified to take up Adhimukti-carya i.e. he is qualified to take up Ten Bhumis or spiritual stages:

(1) Pramudita (joyous stage)
(2) Vimala (Immaculate stage)
(3) Prabhākari (the stage of illumination)
(4) Arciṣmati (bright or radiant stage)
(5) Sudurjayā (hard to win)
(6) Abhimukhi (turned towards Bodhi)
(7) Dūraṃgamā (Far going stage)
(8) Acala (immovable stage)
(9) Sadhumati (stage of good thoughts)
(10) Dharma-Megha (cloud of the Law)

This stage is his body of Law.[68]

These ten stages of spiritual or moral and mental training of a Bodhisattva make him reach the highest stage of Buddhahood.

**Daśa Bala Gunadhāri**

L.V.[69] assigns ten powers of Tathāgata to Buddha. He is supposed to have gained these powers by abandoning Hinayāna (Hinaprādeshikyāna) and adopting Mahāyāna.[70]

The ten Balas (powers) assigned to Buddha, are:[71]

(1) "The strength of Patience (2) the strength of Effort (3) the strength of Contemplation and knowledge (jñana) (4) the strength of Merit (puṇya) and Knowledge of Liberation; ..... (5) the strength of Wisdom (prajña) (6) Supernatural power (7) the strength of Love (8) the strength of Means (Upāya) without grasping, (9) the strength of correct understanding and (10) the strength of Truth".

The ten transcendental powers assigned to Buddha mentioned in Visuddhimagga[72] and Satya Sidhi Sastra[73] are:

(1) Sthānāsthana Jñana Bala:[74] the power of knowledge of Ens and non Ens i.e. existing and non-existing.

(2) Dharma Samadhāna.[75]

(3) Sarvadhyāna Vimokṣa Samadhi Smapttina.

(4) Understanding the sharp and full faculties.[76]

(5) Understanding the world of different tastes and dhatus (= abhiruci).[77]

(6) Understanding the world of various habitual desires (adhimukti) (= iccha).[78]

(7) Understanding the paths leading to hells and heavens and upto Nirvāṇa.[79]

(8) The power of recollecting all previous actions and places of previous births of Rupa and Arūpa world.[80]

(9) The Divine Eye[81] vision to perceive and predict the events of three-fold actions and four-fold action-pursuits. (S.S.S. p. 7)

(10) Understanding the knowledge of destruction of impure elements (āsarvas) the stoppage of the elemental

streams.[82] This is generally termed as the path to Nirvaṇa (S.S.S. p. 7)

## Kaya Conception [83]

The Mahāyānists in addition to Rūpa-Kāya and Dharma-Kāya introduced the concept of Sambhog Kāya for the benefit of all the Bodhisattvas. "It is, called Parasambhog-Kāya, as distinguished from Sambhog-Kāya, a similar subtle body received by the Buddhas alone. It is this (Parasambhog Kāya) which plays the role of preacher in various Mahāyāna Sutrās...." (N. Dutt. M.B. p. 162)

## Two Aspects (Human and God) of Buddha

Right from beginning L.V. described Buddha as an ordinary man with worldly needs of foods, clothes, medicines[84] etc. yet he is told to be Tathāgata, Arhan and complete Buddha who knew this world and beyond.... both of gods and mortals....".

The same expression is found in D.N. (pp. 87-8) and Sadharma Punḍrika[85] (144, 337), Jātakas and Avadanās[86] which preach Buddhism, Buddha is depicted as a human being. In them Buddha with his efforts attained the position of the great Teacher. The same is followed in L.V. (Vaidya, pp. 48, 54, 208).

In Avadanas, devotees sacrifice everything even their lives in the performance of Pārmitas. It is not done by them for any worldly or heavenly gains, but for the attainment of 'Bodhi' - and then to rescue all beings from 'Dukkha'.

In Divyāvadana (p. 472) Rūpvati sacrifices and aspires to Bodhi with the same purpose.

In L.V. the simple act of reading the Śastra can make one attain Bodhicitta. In Mahavastu,[87] the same achievement can be gained by worshipping a Stupa or making some presents.

L.V., upkeeping the primitive beliefs and recording the changed traditions, describes how from a human being, through his own efforts in many pre-births, Buddha attained the position of the Great Teacher or Buddhahood and thus became the 'Devatidevaṁ' (God of Gods). All Hindu gods— Brahma, Viṣnu, Shiv etc are described inferior to him.

He acquired the quality of patience in pre-birth by withstanding murders, persecutions, hurtful words, imprisonments and by pardoning those who first availed of his help and then turned his own murderers e.g.

When he was an elephant and was struck by a hunter, he gave his tusks but not his morality.

In another birth, when he was a bear, he saved a man frightened by an avalanche. That very man, returned one day, leading many a man to kill him. With patience he pardoned him. (L.V. p. 252)

In another past life, when he was a Ṛsi, established in contemplation, he established many sentient beings in ten virtues and Brahmcharya (*Ibid.* p. 253).

In one of the past life he renounced gold and silver ornaments; gave up his wife, son, daughter kingdom, body and even his life for the sake of enlightenment (*Ibid.* p. 255). He gifted his limbs (eyes, hands, feet, head, body etc.); his wealth including elephants with golden strings, swift horses including royalty. (*Ibid.* p. 317-18).

For numerous kalpas[88] (L.V. Vaidya p. 208, 112) he practised morality, patience, contemplation and transcendent wisdom.

By his calm restraint and disciplined life he destroyed passions, taken satisfaction in contemplation, and practised meditation known as Āsphanaka. (fourth contemplation).[89]

Out of many pre-births referred in L.V. (Ch. XIII) the most notable seems to be of the offerings made by him to pre-Buddhas, while searching the supreme enlightenment:

In past life he paid respect to Reṇu by showering gold dust, to Maharṣikandhin by offering golden garland, fringes to Dharamadhvaja, to Nirodha beans, ..... Aśoka flowers to Jñanakatu ..... medicinal herbs to Padamapaṇi, pearl necklaces to Savābhibhu, yellow and blue lotuses to Sāgra, and Dipaṅkara respectively, tapestries to Padamagarbha ..... sweet music to Kaśyapa etc. Thus L.V. enumerates 43 pre-Buddhas. But to exceed the previous records it tells that there were innumerable Buddhas, equal to the sands of ganges.[90] In one previous life he ruled over the masters of trideśa[91] realm and the Suyama gods.

As a result of all his strenous efforts, Buddha had acquired the powers of the greatest of the gods, greatest prosperity which could satisfy and make any heart happy but all this never satisfied him (Buddha). This he himself tells in L.V. (pp. 324-5). He himself adds further, since in this birth, he has 'crossed the ocean of existence' he will establish all the beings in a place free from old age or death. (*Ibid.* p. 326). This aspect of Buddha is given too much importance. He is depicted taking birth solely for this purpose i.e. instructing sentient beings.

**Buddha 'Devātidevam' (god of gods)**

The super-human and miraculous element has been fully blended in our volume. In the very beginning of L.V. Buddha is described as a trained Teacher of 'men and gods'. One day at midnight, when he was absorbed in deep meditation called 'Buddha—larrikāravyūha', a ray of light of unbounded wisdom, called 'Purvā Buddha-anupasmṛti-asaṅga-ajñaṅa-alaṅikara' protruded from the top of his head. It illumined the dwellings of gods and they immediately started singing his praise. Soon after Iśvara and other gods appear. All of them circumambulated him, touched his feet with their heads and rained down sandalwood powders, powders of aloes and mandarva flowers. They implored to reveal the excellent Sutra 'Lalitavistara'. Buddha gave his consent by remaining silent.

Here Devas and Asuras exhort Buddha to reveal Lalitavistara. In other works Buddha is exhorted by Devas to reveal the 'Dhamma'.[92]

Even when Māya Devi conceived the gods created a jewelled palace (Ratnavyūha) in her womb; so that he was not defiled by the impurities of the womb for ten months. Here his body radiated in glorious beauty and from the body of the mother the light shone for miles. The sick come to her and were cured of their sufferings, as soon as she touched their heads. He had the galore of gold in the womb. (L.V. Ch. CI). Here thousands of gods served him including Brahma and Śakra.

Mahavastu goes even a step further and records that when in the womb........... Bodhisattvas' body was rubbed with perfumes and washed clean. Māya Devi's abode is sprinkled with celestial sandal-wood powder, powder of Tamāla leaves and celestial aloe wood powder by the Devas. Hosts of Devas come by day and by night to enquire about his welfare (Mhv. II. 16, 17).

Proceeding further, when Māya Devi was being taken to the Lumbini Vana, her chariot was pulled by four guardians of the world. Indra the Master of Tridesa purified the route and Brahma, along with hundred thousand gods marched ahead, with joined palms. (L.V. p. 128)

Before taking birth, as a human being, he addressed gods in Tuṣita heaven — "Friends! look upon the body of Bodhisattva, well adorned with the signs of hundred merits. Look towards the east, south, west and north. Look above and below, to all sides, to the ten directions............". He also taught Dharma to gods for their happiness. (L.V. p. 54 ff)

While departing from Tuṣita heaven, Buddha projected light from his body, which illumined all the three thousand great worlds........ And then there was a severe earthquake, the splendour of sun, moon, Śakra, Brahma and the world was eclipsed. (L.V. p. 82-9)

## Birth

When Bodhisattva was born there was earthquake, Śakra, Brahma, Asuras and Mahoragas, Chandra and Surya, Vaiśrāvaṇa and Kubera, all bowed at his feet and paid homage to him.[93]

At his birth great light filled the worlds. Śakra and Brahma received him in their arms (L.V. p. 140) and a great lotus arose from the earth to receive him. (*Ibid*, p. 131) When Bodhisattva was born great light filled the worlds and devaputra Mahaśvara along with 12,000 other devaputras went to Kapilvastu to pay homage. He bowed to the feet of Buddha and along with other devas performed the ceremony of adoration to Buddha (L.V. pp. 164 ff). He was born god above the gods. (*Ibid*. p. 143)

Further when he was being taken to the temple of 'Kuldevata' by Mahaprajāpati, there was earthquake and all the gods bowed their heads and paid homage to him when he set his foot in the temple, the statues of the gods including Śiva, Narayana, Kubera and Brahma rose from their seats and bowed at the feet of Buddha.[94]

## Bath

Śakra and Brahma bathed him in sweet smelling, soft and refreshing water from the sky poured by two Nāga kings. The guardians of the world held him in their hands. There was earthquake. He took seven steps and spoke in a voice like that of Brahma "The destroyer of old age and death has come forth, the great physician. This is my final birth". (Vaidya. Ch. VII)

He was born god above gods.[95]

The scene of new born child's bath is depicted in 'Gandhāra Art in Pakistan'. Peshawar No. 207, No. 16 in Ingbolt. (Intro. p. 53) Here the child is held by two kneeling women. Indra and Brahma pour water over him from two small globular flasks held in their right hands. Indra holds the thunderbolt in his other hand. One god in princely costume and fourth god clad as Brahmana stand clasping their hands in adoration, next to Śakra and Brahma. When he was enjoying himself in the women's apartment, the gods including Śakra and Brahma were happy as well as concerned that it might not be too late when Buddha withdraws from the world and attains ten powers, four fearlessness and 18 pure Buddhadharmas? As such when he would turn the wheel of Law? All of them with folded hands exhorted and implored Buddha to leave home as they wished to see him seated at the foot of the great tree and attain enlightenment. (L.V. pp. 241-8)

When the time for the departure from home came Hṛdeva from Tuṣita heaven, who had attained complete enlightenment, along with 32 thousand devaputras came to honour him. (*Ibid.* p. 276) Devaputra Śantisumati put all the inhabitants to sleep, Lalitavyūha saw that there was no human or animal noise. Deva Vyūhamati saw that the roads were strewn with flowers, decorated with unfurled banners and parasoles and cassolettes of various scents. Deva Dharmacārin caused the women's apartment appear disagreeable. Other gods such as Varuṇa produced clouds of incense and rained sandalwood powder. Thousands of gods worshipped Buddha with incense, precious stones and jewels, garlands, incense etc. They all laid down their crowns and diedems before bowing to Buddha. (*Ibid.* pp. 306-17)

The possessions of Kubera who came with millions of Yakṣas, to help Buddha leave home were different. They were equipped with all kinds of weapons e.g.,'bows, arrows, picks, javelins, lances, discusses and projectiles'. Gandharvas played sweet music. All of them first circumambulated Kapilvastu and then made obeisance to Buddha. (*Ibid.* p. 328) When he practised severe austerities for six years, gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras and the mahoragas always day and night remained with him. Hence they looked after his welfare. (*Ibid.* p. 390)

Before enlightenment when illusionary Māra and his army including his daughters (*Ibid.* p. 490) tried to tempt Buddha, the goddesses of the tree of wisdom:— Śri, Vṛddhi, Tapā, Sreyasi, Vidus, Ojobala, Satyavādini and Samangini honoured Buddha along with gods of Śuddhavasa realm and tried to weaken Māra in 16 ways.[96] (*Ibid.* p. 50 ff)

After conquering Māra when Buddha proceeded towards Bodhimanda tree to gain enlightenment, his body radiated with light which eclipsed the lights in ten directions. (*Ibid.* p. 444)

The road leading from Nairanjna to Bodhimanda was cleaned by the gods of winds and clouds. Perfumed water was sprinkled upon it. On both sides of the road, there appeared seven palm trees as if alters composed of seven precious things. They were decorated with royal parasoles, standards and banners. On each palm tree was a dais as if produced magically. (*Ibid.* p. 417)[97]

Sixteen devaputras vigilantly guarded Bodhimaṇda. The goddesses of the Bodhi tree Veṇu, Valgu, Sumanas and Ojāpati beautified the tree of enlightenment.

Devaputras from all the directions and regions collected around Bodhimanda and paid homage to the seated Buddha. All these devas were drawn by the light radiating from Buddha's body. (*Ibid.* p. 442 ff)

The gods from Śuddhāvāsa, Ābhāsvara, Brahma realm, the sons of Māra, devaputras of the Paranirmita Vaśavartin realm, devaputra Sunirmita, Santuṣita, Śakra, Suyama and four great kings surrounded by a hundred thousand apsaras rendered homage to him while seated under Bo-tree, with heavenly music and flowers. The gods of the earth and sky bowed and stood at the sides of the Bodhimanda with folded hands. (L.V. Ch. XXIII)

Buddha was hesitant to teach the realised Dhamma to the masses, thinking that (a) its intricate philosophy would not be understood by them; (b) multitude has faith in Brahma. At the same time he wished if Brahma requests him then only he will turn the wheel of law.

He sent a shining ray of light from the middle of his eyebrows. At this Brahma realised Buddha's hesitation and came along with sixty-eight million gods to exhort him. It was then only that Buddha decided to preach his 'Dhamma'. (Ch. XXV).[98]

Historically viewed this was the time when Brahmanism with a faith that the highest achievement was the emergence of Ātma in Brahma, was popular. Otherwise Buddha was a diplomat who would not teach without the request of the god of masses, and hence following. Hindu god Brahma is shown at a lower position than Buddha.

The climax and fancy of miraculous powers assigned to Buddha and other Bodhisattvas can be witnessed in the following examples:

When Buddha occupied a seat under Bodhimanda tree Bodhisattvas from different quarters came and adorned it with garlands and flowers. Bodhisattva Rattan Garbha who came from lower region along with incalculable Bodhisattva caused "..... golden lotuses which grow in the water of Jambu tree to appear within the circle of *lapis lazuli*. In the hearts of lotuses appeared radiant maidens revealing the upper half of their bodies, well ornamented with jewellery flower-garlands and golden cords, with many necklaces and bracelets on their wrists and arms. After hanging wreaths of silk and flowers around Bodhimanda, they bowed towards Bodhimanda and to the Bodhisattva.[99]

When Buddha sat under Bo-tree there appeared many Bodhi trees of imaginative extreme heights. They were formed of incense, of sandalwood, of cloth and of precious jewels. Under each of the tree there appeared a throne covered with lotuses, precious jewels or of cloth. When Buddha sat for contemplation, it appeared as if he was seated on all the seats. (Tr. p. 438)[100]

When he sat under Bo-tree he was worshipped by ten thousand Buddhas.[101]

When Tathāgata became the perfect Buddha, innumerable gods, Nāgas, Yakṣas, gandharvas, asuras, garudas, kinnaras annointed their bodies with the scented water which flowed from his body. (L.V. p. 559)

Aśvaghoṣa has also assigned such powers to Buddha "He walked in the air, on water as if on dry land; penetrated earth as if it were water, he shed rain like a cloud in the sky and then blazed like the newly risen sun (S.III.23) "....... shedding water, like a cloud and shining with the brilliance of refined gold, he resembled the cloud glorious with the hues of sunset." (*Ibid.* p. 24)

When Buddha was preparing to turn the wheel of Law at Deer Park, devaputras offered him eighty-four thousand thrones saying "After having seated yourself here, may the Bhagvat, in kindness to us, turn the wheel of Dharma". (L.V. p. 624). All the devaputras bowed at the feet of Tathāgata. Buddha sat on one of these thrones though he circumambulated three of them. (L.V. CH. XXVI)

Before reaching the city of Varanasi to turn the wheel of Law to the five deciples he had to cross river Ganga. Eulogising

Buddha's super-human powers, it (L.V. Ch. XXVI) tells; when he reached the banks of the river, it was flooded and flowing. He asked the ferryman to take him across the river, but had no money. The ferryman refused. At this Tathāgata crossed the river through the sky.

In Mahavastu II (pp. 92-3). He is said to have risen up in the air without touching the ground. In Jataka 40 (R. Davids. p. 105) Buddha is narrated to have risen into the air.

When the five mendicants became his deciples they out of devotion for Tathāgata prepared a pond of pure water for him when he came forth (after bathing) from the clear water, there emerged *jewelled thrones* as when the Buddhas of former times had turned the Wheel of Law had happened. Tathāgata circumambulated three of these thrones and sat on the fourth with crossed-legs. His body radiated such a light that the world was enveloped in splendour and the darkness of evil disappeared. The world trembled in six ways with sixteen great signs and joyful sounds were heard which produced contentment and delight. (L.V. Ch. XXVI)

A brief review of the above clearly shows that most probably L.V. is a re-cast of an older Hinayāna text, the Buddha biography of Sarvastivāda school, enlarged and embellished in the spirit of Mahāyāna (Winternitz. H.I.L. II. p. 252). Its last two chapters are full of Mahāyāna elements. The use of words like Mahadruṁa (The Great Tree) and his appearance on every lotus, while on meditation[102] ........... all reflect Mahāyānic kāyā conception i.e., Nirmānakāya. This biography clearly shows the changing trend from Hinayāna to Mahāyāna.

## Epithets

In Mahāyāna the most important practice is to meditate with admiration and confidence of faith in the Spiritual Teacher.[103]

In Pali literature specially M.N. and Sutta Nipata, and Sanskrit works, specially Lalitavistāra, Mahāvastu and Aśvaghoṣa's 'Kavyas', Buddha's personality has been idealised. To depict reverence to such a sublime being as Buddha, the whole of Buddhist literature, in general, uses a host of epithets, appellations and other names to highlight the qualities of head and heart of the Teacher. It is very difficult to quote all such admirations, but a few are given below, within the scope of this work.

M.N.I. in its introduction, Kern in his Manual of Buddhism, myself in 'Historical Evolution of Buddha Legend' (CH. IV), and Sutta Nipata in its introduction, have collected important and panegyrical epithets, names etc. of the Spiritual Teacher. By this it was intended to create an aroma of devotion and fragrance of his virtuous achievements and miraculous powers. This created Buddha Bhakti on the analogy of Rama and Krishna Bhakti in Rāmayana and Mahābhārata respectively. It also side by side created Bhakti and faith in L.V. also.

Most of the epithets, appellations and names used in L.V. are found in Sutta Nipata.[104] (e.g. vs. 115, 116, 154, 156, 220, 283, 411, 415, 843, 844, 911, 912, 946, 992, 993, 994, 996, 998, 1015, 1025, 1031, 1037, 1039, 1045, 1053, 1056, 1057, 1064, 1066, 1095, 1104, 1125). J.II 267, 275-7, 286, 316 etc. Dhammapada A. AN (I. 42, II 33; III 63 etc).

M.N. (e.g. I. 135 III, 247 etc.

Milindapankia

Paramapāttākatha (I. 233)

Mahavastu I. 152, 153, 226, 264, 268, 271, etc.

and various other Buddhist works also abound in praiseworthy epithets and some of them, highlighting Teachers qualities.

The most common and frequently mentioned epithets are Bhagvat, 281, Gautama, Isi-Sambuddha, born eye of wisdom and Tathāgata.[105]

Satya Siddhi Śastra enumerates ten designations of Buddha. Tathāgata, Arhan, Samyaksambuddha, Vidyācaraṇ-sampanna, Sugata, Lokavid, Puruṣadaumyasārathin, Śāstra devamauṣyānām, Buddha and Bhagavān.

In order to create Śradha in Buddha and his teachings L.V. abounds in choicest vocabulary to extol the innumerable qualities of head and heart of the Master (Chapter XXVI).

It does not create only Buddha Bhakti but Bhakti and faith in Lalitavistara also.

The devotion to Buddha has reached such a culmination in L.V. that the writer[106] is puzzled to name or find a suitable word to express his regards and love for Buddha. Though in the whole of volume, Buddha is addressed (mostly) as Bodhisattva, the writer, in this state of mind, writes: "With a body like Vaiśravaṇa's this must be Kubera or may be Rahula; or Is it the bearer of Vajra? or Pratima or Chandra or Surya? Perhaps Kāma the lord of desire. He also has the likeness of Kṛśna. But since he is so majestic, with great signs marking his body.[107] Perhaps he is spotless Buddha." (L.V. pp. 201ff). Chapter XXVI of Lalitavistara using choicest expressions: (Vaidya, p. 306 ff)[108] epithets, names etc. lauds the virtues, qualities and powers of Buddha.

He is Tathāgata[109] because he turned the Wheel of Law, the wheel of pristine Dharamadhatu, the wheel goes beyond the two extreme views linking with what went before, the wheel clarifying the Dharamdhatu as having no middle or end..........".

He is Svayambū, self arising, Dharam-Svāmi, the lord of Dharma; Nāyak, Vināyak and Parināyak, guide and leader; Sārthavāha, leader and Driver of the carvan; Dharameshvar, master of all Dharmas...... Dharamdana..... Yajñaswami the lord of offerings ,.....Mahāvaidyrāja,[110] the great king of physicians, Bhutchikastie, "the great healer who withdraws the arrow of misery", and "he cures all emotionality skillfully withdrawing the arrow from the wounds of fettering passions". (L.V. p. 662)

He is Dharmaratnakar because he has completely understood all the Dharmas. He is Tejsama i.e. like a flame because he "has burnt away all the fetters, abandoned all pride and is clear of all defilements......... He is called 'Anāvarnajñanavimokṣavihari' because he dwells in complete deliverance and unhindered knowledge, because he has abandoned obscure teachings.

Similarly he is called Lokōttaradharamadeṣika, teacher of the Dharma world the Lokacharya, teacher of the world........ Lokanatha, Lokeśvara, Lokapredipa, Lokadipa, lamp of the world; .... Pujārha, worthy of homage........ Mahākaruṇavihari, dwells in great compassion;...........

"He is known Puruṣa, the great Puruṣa, the Lion of Puruṣa etc. as he has cut the brambles of emotionality and set aside fear and exasperation.

He is known Daṣbaldhari endowed with ten strengths, Bhāgvat, Dharam Raj the king of Dharma etc.

Sometimes he is called and likened to Brahma[111] and likened to god Śakra (L.V. pp. 130, 204, 419, 528) while in another reference Brahma and Śakra serve him. Surpassing all devas Buddha when was hesitant to teach Dhamma, says 'If Brahma supports me like a lotus at my feet and implores me to teach Dhamma without reservation and beings are ready to receive it then I shall teach (*Ibid.* p. 595). When Brahma came to know about Buddha's mind through the ray of light which protruded from his forehead approached him implored to teach addressing him as Teacher, Light of wisdom, Lotus of men, Bright sun of orators, Guide, Protector and moon of men.

He is known the one like Vaiśravaṇa, Indra, Chandra (moon)[112] and the Hidden one and Prajñapārmitagambhirḍurassạdurnirikṣamandla (Vaidya, p. 309).

"He is called the one who has reached transcendence of the heroic mind; the one who has attained the transcendence of giving, the one exalted by good virtues,....... the one who has reached the transcendence of patience, exalted by effort; one who has reached the clear knowledge and contemplation and transcendence of wisdom." (L.V. p. 642)

"He has gone beyond the realm of form" for this he is known the one who has crossed the swamp of desire........ and "the one who has unfurled the banner of wisdom. Because he possesses the body of Dharma and the body of wisdom..... is called the gone beyond the realms of world."[113]

He is called Mārgprapta, who has obtained the path; Mārgdarshak, teaches the path; Mārgdeshak and Suprthiṣ̣tikmārga will be established in path and shows the path;........... mārmandalvidvaṅsakari and mārviṣyasamtikranta, who has gone beyond the demon's domain and has overcome the sphere of Māra.

He is endowed with "five eyes and the possesser of Divine eye "which sees with obstructions the death and rebirth of beings". (L.V. pp. 611, 641, 655)

"He is Sakyamuṇi the holiest of great muṇis" (L.V. p. 444).He is called Duṣkarācharya, as he has practised terrible austerities for six years. (*Ibid.* p. 382) and he is Meru the king of mountains. (*Ibid.* p. 326)

Buddha when set on his missionary work, passing through Magadha, then through the country of Kāsikas, and then travelling to Mount Gaya, passed by Bodhimanda tree. Here he met another mendicant. Being asked as to who he was replied: no one among gods asuras, or gandharvas was equal to him. He was an Arhat of the world and pearless teacher. He had destroyed all the teachings which were wrong he was truely a great conquerer.[114]

Crossing several lands he arrived at Vārānasi. Here he met the five disciples who had left him when he had taken food. Here he talls......."I am Buddha, free from defilements, master of all the Dharmas.....".

At another place he says he is mind born, [115]and self-arising (Svayambu),[116] as by myself I have become Buddha.

To the five monks he says,"I have made manifest amṛta and the path which leads to immortality. I am a Buddha, o monks omniscient, all seeing, clear and free from defilements. Master of all the Dharmas........". (L.V. p. 619)[117]

Here Buddha himself creates faith or Śraddha in himself.

In M.N.I. 142 p. 182, Buddha says, "he who has faith and affection in me, will attain heaven." (because Dharma has been well taught by me).

He is Shashiketu, with maṇi-jewel gracing the top of his head (L.V. p. 251); is endowed with five eyes (*Ibid.* p.7);because he understands the balance of origination, he is called the dweller of emptiness (*Ibid.* p. 646), the sage who has become a Siddha (*Ibid.* p. 81), Jñana Meru. (*Ibid.* p. 257) Bhāgvata and is called the posseser of Mandalas of completely purified knowledge (*Ibid.* pp. 655-6) and Chaitya of the world. (*Ibid.* p. 647)

He is Arhat, Sugata (L.V. pp. 251, 207 and 547) Muṇi (*Ibid.* p. 490, 265), Ṛsi (*Ibid.* p. 163), Buddha, omniscient, sage (*Ibid.* p. 80) ocean of virtues (*Ibid.* pp. 546, 448, 228), light of the world as he shines with the knowledge of wisdom; lotus of greatmen (*Ibid.* p. 19); called Naraya ṇa and is assigned his powers (*Ibid.* p. 445), Lion of men (*Ibid.* 480; 251), Lord protecter (*Ibid.* p. 252); Great meditator (*Ibid.* p. 253); being armed with vajra-bolt (the highest wisdom) (*Ibid.* p. 272, 637) excells all the three worlds in wisdom and meditation (*Ibid.* p. 244) and is not a human being (*Ibid.* p. 136)

In the end L.V. says that the qualities and "knowledge of Buddha is unending like the vast expanse of space." Even kalpas are less time to narrate his virtues.[118]

To quote Buddha he says to Ananda "O Ananda! do not measure Tathāgata, because he is immeasurable, profound, expansive and difficult to understand." (L.V. p. 136).[119]

## NOTES

1. Aśokāvadana (150 BC—100 BC) tells us about the time that followed the death of Buddha and contains narrations of Aśoka's reign.
2. For details please see author's History of Buddhism in Kashmir.
3. According to Śautrāntika tradition Aśṭasāhasrika prajñapāramita was the earliest text (Ist Century BC) to contain Mahāyāna teachings. (N. Dutt. A.M.B. p. 39).
4. *Ibid.* pp. 34-38.
5. N. Dutt Aspects M.B. p 35
   Dharmaśunyata and Dharamkayaśunyata were introduced at the time of emergence of Mahāyāna (*ibid* p. 35).
6. Su. Ed. by Sylvain Levi,
   Gandavyuha Leaf No. 88, Keith B. Phil, p. 259 (quoted by N. Dutt. vide AMB, p. 75 and fln. 2).
7. Kāma, Rūpa and Arūpa.
8. They are trained to attain Bodhi-praṇidhiatta and Bodhi-prasthāna-citta (Bodhicharyāvatara of Śantideva (AS) pp 23-5 and six pārmitās and Dasa-Bhumis (See N. Dutt MB, pp. 81-131).
9. This is Upanisadic view.
10. In the last part of M.P.N. Sutta, Subhadda, the last desciple of Buddha, becomes an Arhat as soon as the exalted one admitted him in the order.
11. Buddha seated on Lotus, photo is attached herewith.
12. R. Krishnan, A Source Book of Indian Philosophy p. 273.

13. Mahāyānic conception of Suchness. Mind is here designated as unchangeable suchness.
14. T. Richard, AF. Ch. III. Suzuki AF. p. 43-55 ff Infra, 'Arhat'.
15. "Buddha is generic name, on appellative but not proper name given to one who has attained enlightenment, a superior one to all other beings - human and divine by his knowledge of Dhamma" Mahaniddesa Comy. Patisambhidamagga Comy. DPPN. II p. 294 ftn. I).

    For details please see my Historical Evolution of Buddha legend.
16. Mahāpadāna Sutta: DN, II 16, 19: Lakkhna Sutta (DN. III. 143-8)

    Brahmyu Sutta (M.N. 91, 134 ff)

    Mahapuruṣa Sutta (Sn. 158)

    Vasakāra Sutta (A.N. II. 35 ff)

    Nidānakatha (R. Davids p. 92)

    For details please see my The Historical Evolution of Buddha Legend.
17. Cf. Kern. M.B. pp 62-3 and Infra, for details.
18. N. Dutt. Aspects of M.B. p. 12 ff.
19. The developed form of Buddha legend is testified in Barhut and Sanchi Stupas (IHQ. I. 1925, pp 50ff 245ff)
20. Life of Sakya by Alexender Csoma Kōrōsi vide Asiat. Res. XX 1836; pp. 285 ff, These records are based upon L.V. and other Sāstras according to A. Csoma (*Ibid*).
21. In Mahāyāna the three jewels are Dharma, Buddha and Sangha or Prajn̄a, Upāya and Bodhisattva. In Hinayāna Buddha occupied the first place.
22. Arhanvagga vide Dhm. 90, Radhakrishnan, p. 89, Srottapan̄n̄a may have seen seven pre-births, before reaching Nirvāṇa. Sakṛdagāmin is he who is not born again and again in the world, but may be born in the world of Brahma, before he reaches Nirvāṇa. Buddha in the early part of his life practised four Āgmas, Dharmanusmyupasthāna (L.V.) N. Dutt. Aspects MB fn. I p.9.
23. Kaveddha Sutta (DN. I. 222 f). *ibid.* MN I. p. 299.
24. Tr. by N.K. Bhagat, Dhm. The Buddha Society, Bombay.
25. L.V. (Vaidya, p. 111); सर्वलौकिकलोकोत्तरेषु धर्मेषु स्वयमेवाचार्य ... ॠद्धिपाद विक्रीड़तः ... सोऽभज्ञाज्ञानबलेन समन्वागतः।
26. Kern, M.B. p. 60 and fln. 2.
27. Please see my History of Buddhism of Kashmir, p. 37 ff.

28. Hardyal, pp. 4-5
Kern, M.B. p. 66 ff.

29. Aśokāvadana (150 B.C. - 100 B.C.) tells that the writers began to instruct and moralise by the lives of saints and greatmen. (L.E.A. pp. 10-12).

30. L.E.A. pp. 143-44, 208-10. Ten good actions = ten powers of observing ten prohibitions.

31. S.B.E. Vol. XIII.

32. The prohibition of gold, silver and even money was also ignored. It was taken in return of teaching though in the end monasteries became owners of large property and landed estates.

33. N. Dutt. Aspects M.B. p. 81.

34. *ibid.* p. 83 and fln. 2 (M.N. III. p. 86, L.V. (R.L. Mitra) p. 20; also S.N. p. 92 Udāna 50).

35. Āsyo dharmālokomukham Hinayāna Spṛhanatayai Saṃvartate. Adhyāsyo dharmalokamukham Udar-buddha-dharmādhalamb anatayai Saṃvartate. (L.V. Lefmann p. 34).

36. L.V. (Lefmann) 433, Dasamukhasutra Ed. J. Rehder. p. 25. Sad. P. (Bib Buddica) pp. 45, 147. For Triyama see L.V. (Lefmann) p. 5 N. Dutt, Aspects. M.B. pp. 75-6. Pratyekabuddhas are always classed with Srāvakas and are distinguished from the later as Madhyas. (Sutra. pp. 4. 168, Sad. p. 140; N. Dutt. *ibid.* p. 80).

37. N. Dutt. Aspects. M.B. p. 77.
This agrees with Bhagvat Gita VII. IX. 44.

38. Ed. by Rehdar.
N. Dutt. Aspects M.B. p.81.

39. Childers "Bodhapakkhiya".

40. L.V. Ch. II Specially and the whole of L.V. sporadically. Kern. M.B. p. 67 divides these qualities into seven categories and details them.

41. दशाभिस्तथागतबलैः समन्वागतं चतुर्भिश्च तथागत वैशरद्यैः समन्वागत भष्टादशभिश्चविणिकै बुद्धिधर्म समन्ववागतं (Vaidya, p. 111)

42. Avalokiteswara's name occurs for the first time in Sukhavati Vyūha, which was translated in Chinese for the first time by Sanghavarman in 252 A.D. (N. 22. K. 26).
The oldest Bodhisattva Avaloketeśvara (late 8th C. AD.) with one thousand arms is found in Fuji-dera monastery, Osaka (Photo attached). The writer is indebted to Dr. Lokesh Chandra for providing this rare photograph.

43. Dalai Lama, बौद्ध धर्म का परिचय 1965, Caxton Press, Delhi.

44. सर्वबोधिसत्व समुदायक समुत्तेजक सहप्रर्षक इत्युच्यते । (Vaidya, p. 313)
Tr. p. 659.
Sporadic references applauding a Bodhisattva are found in L.V. Ch I. applauds the career of a Bodhisattva and is designated as only one step (birth) remaining. It tells of thirty two thousands Bodhisattvas.

45. R. Davids, H.L.B. p. 140.

46. Haribhadara's, Abhisaṁalaṁkāraloka p. 29 (R. Krishnan forward to L.V. p. VI).

47. Lefmann. p. 34
N. Dutt. Aspects M.B. pp. 88-9.

48. Please see Ch. I of this work. Acfording to popular belief Buddha turned the Wheel of law thrice. Four Noble Truths at Vāranasi for Śravaka Gotras, Śunyata at Gṛdhrkuta for Mahāyāna Gotras and the third at Vaiṣali. In the end in the form of Vajradhara (Thunderbolt) - he set the Tantric wheel of Law in motion. (Dalai Lama - Buddh Dharma parichaya p.5).
L.V. in the end mentions that the Wheel of Law was to be set in motion by Buddha thrice. चक्रत्रिपरिवर्त प्रावर्तिता
(Vaidya, p. 306)

49. S.B.E. XIII p. 94 ff.

50. L.V. P.L. Vaidya. pp. 29, 34.
Tevigga Sutta D.N.
Ṡilakhanda deals with Sila or rules of conduct point by point.

51. See S.B.E. XIII p. 95. See my work Aṡvaghoṣa and His Times p. 357.

52. It tells though B. preached eight fold path leading to Nirvāṇa. But only the personal exertion was needed.
(Vaidya p. 207)

53. Vaidya, p. 304, Tr. p. 633 हेतुं प्रतीत्य इमिसंभुत सर्वधर्मा। (V. 33)
स्कन्धा प्रतीत्य समूदेति हि दुःखमेव संभोन्ति तृष्णासलिलेन विविधमाना ।
मार्गेन घर्मसमताय विपश्यमाना अत्यन्तक्षीण क्षयघर्मतया निरुद्धा ॥ (V. 34)
For details please see my Aṡvaghoṣa and His Times pp. 356 ff.

54. एवं हि द्वादशकारं धर्मचक्रं प्रवर्तितम्
कौण्डन्येन च अक्षातं निर्वृत रत्नात्रयंः। (Vaidya. p. 305, V. 42).

55. Sn. 509. Megha Sutta (S.B.E.X. P. 84). Buddha, Dhamma and Saṁgha. (Rattan Sutta: Callavagga. S.B.E.X. pp. 36ff).

56. H.P. Shastri, Adv. Vajra. Sang. into p XVII and fln. I. Mahasaṁghikas were the forerunners of Mahāyāna. They for the first time gave place to deity in the Dharma (Dr. Ajay Mitra, An outline of early Buddhism. p. 90).
In Vaiśali Conference, those who condemned the Vaśalian ten points came to be known as Mahasaṁghikas and the old Vaiśalians came to be known as Sthaviras (please see Ch. IX of my book Aśvaghosa and His Times).

57. (1) Eye, (2) ear, (3) nose, (4) tongue, (5) body (or the body faculty of tenets) and (6) mind.
For details please see my 'Aśvaghoṣa and His Times' pp. 373-75.

58. Vaidya, p. 252 अविद्या प्रत्ययां संस्कारा संस्कार प्रत्ययंविज्ञानम्  विज्ञानप्रत्ययं नाम्रुपम् नामरूपप्रत्ययं षड़ायतनम्, षड़ायतन प्रत्ययं स्पशः स्पर्श प्रत्ययं वेदना, वेदनाप्रत्यय तृष्णा, तृष्णा प्रत्ययमुपादानाम, उपादानप्रत्ययं भवः ; प्रभवप्रत्यया जाति, जातिप्रत्यया जरामरण शोक परिदुःखदौर्मनस्यो पायसां संभवन्ति
(M. Vagga S.B.E. XIII. 1.1.2. pp. 75-6)
Mhv. II(JJ Jones) pp. 267-8. For different interpretations see Kern, M.B. pp. 47-9.

59. L.V. (Vaidya, pp. 252-3) explains the whole formula in reverse order as well. Also see L.V. pp. 517-522.
This formula is so important that it is repeated in most of the Buddhist Texts (early or late) and Mahāyāna Texts and is also found engraved in numerous seals and images of Buddha. It is evident that it formed the keynote of Buddha's teachings. N. Dutt. Maha B. p. 135.

60. Jataka legends occur even in Canonical Pitakas, 'Chulla Vagga'. Minor book of the Sutta Pitaka (Cariya Pitaka) contains 35 jatakas in verses (E.B. Cowell, pref. to J.I.)

61. Davids, H.L.B. pp. 136 ff.

62. *ibid*, p. 139.

63. Vaidya, p. 313 सर्वस्व सङ्गमण्डल परमपारपिता प्राप्तत्वात्सपर्व स्वराङ्गमण्डल परमपारमिता प्राप्त इत्युच्यते
L.V. tr. p. 658
Hardyal, Bodhisattva Doctrine, p. 168.

64. Kern M.B. p. 66
Childers Dic p. 335. has likewise ten Pāramitās but with the substitution of Dhyāna, Upaya, Bala and Jn̄ana for Metti, Nekkamma and Upekkhā (Kern. M.B. fln. 4 p. 66).

The early literature of Therāvadins do not mention Pāramitās. They made this innovation out of stress of circumstances. The Pāmis are not found in Dasuttra or Sangiti Suttantas of D.N. "The word P¯ ,a)ramippatto" M.N. III. p. 28 is sometimes found in the sense of perfections and not in the technical sense of six or ten Pāramitas'. (N. Dutt, Maha. B. p. II and fln. 2).

65. धनवर विविधा व्यक्ता... शीलेन ब्रततपचरितः त्वं क्षान्तीये जगहितकारणः ? त्वं वीर्येणा शुभगुणनिचितो ध्याने प्रज्ञे न तु समुत्रिभवे ।
मैत्रीये त्वचि स्फुट .. कारूव्यं ते बहुविधम्..बुधे.पुण्यज्ञाने... ध्यनभिज्ञो .. ओभासेसि दश इम दिशतो मेघ मुक्त : शाशिरिव विमलः (L.V. Vaidya. p. 112 and L.V. (Vaidya) pp. 312; 208 Satya Sidhi Shastra p. 5ff)

66. I.H. Q.XXI 1945 vide Popular Buddhism by N. Dutt p. 262 ff. Dasabhumika Sutra (pp. 63, 72, 81, 94) mentions ten Pāramitās for the first time.

67. दानशील क्षान्ति वीर्य ध्यान प्रज्ञा महोपाय कौशल्य परमपारमिता प्राप्तस्य ।
(Vaidya. p. 7)
Also see Vaidya p. 112.

68. For details please see N. Dutt. M.B. (Delhi Ed.) Ch. IV and Hardyal. Bodhisattva Doctrine Ch. V.

69. Vaidya p. 312, tr. pp. 253, 643, 654 ff.
(Vaidya p. 115 and see pp. 34, 80).

70. हीनप्रदेशिकयान (Vaidya. p.305)
महायानगुणसमुदानयनबलोपेता *(Ibid. p. 312)*
For details see my Historical Ev. of B. Legend

71. P.L. Vaidya, p. 208, Tr. P. 435.
क्षान्तिबलं तथ वीर्य बलं च,
ध्यानबलं तथ ज्ञान बलं च ।
पुण्यअभिज्ञ विमोक्ष बलं च,
तस्यभिनिष्पादि भेष्यति अद्यः ॥४९॥
प्रक्ष बलं च उपाय बलं च,
ऋद्धिम संगत मैत्रबलं च ।
प्रति संविदपरिसत्य बलं च ।
तेषभि निष्पदि भेष्यति अद्यः ॥५०॥
The Pāramitās are described as the Balas of Buddha in L.V.

72. Visuddhimagga. I.
The Writer is indebted to ven'ble Ariyawanso, Nayaka Maha Thera, Mandir Marg, Delhi, for this reference. Theravadins also assign these powers of Buddha.

73. N. Aryaṣwami Sastri S.S.S. p. 5 ff. This Sastra (253 AD) accounts Bodhisattvas thoughts in all phases of development during the post Ásokan period.

74. L.V. Vaidya. p. 313.
"Ens which exists actually or potentially outside of mind. Non-Ens which exists only as an accident of substance." (Childers Dic.)

75. Please see the details in S.S.S. p. 5 ff.

76. सत्त्वनामिन्द्रियाणि तीक्ष्णानि मन्दानि (यथाभूत) प्रजानाति ।(S.S.S. p. 9)

77. नानाधातुकान प्रमाण लौकाश्च (यथाभूत) प्रजानाति । (*Ibid*)

78. नानाधिमुक्तिकं लोकं (यथाभुत) प्रजानाति । (*Ibid*)

79. सर्वत्रगामिनी प्रतिपद प्रजानाति । (*Ibid*)

80 अतीतंकर्मणां पूर्वनिवासनुस्मृति ज्ञान बलोभित्युच्यते । (*Ibid*)

81. तथागतो दिव्येन चक्षुा पश्यति, अनागतध्वनि त्रिभवसन्तानान त्रिविधिनानि कर्माणि, चतुधर्म समादाननि ज्ञात्वा व्याकरोति तत्राप्रतिध्प्रत्यवयांन बलमूच्यते । (*Ibid*)

82. आसव्रक्षय (ज्ञान) बले ने सन्तान निवृमि प्रजानाति ।

83. For details in Pāli and Sanskrit works please see present author's "The Evolution of Buddha Legend' Ch. IV.

84. लाभी च भगवान् प्रभूतानां खादनीयं भोजनीयमास्वादनीय कल्पिकानां चीवर पिण्डपात्रशयनासन म्लानप्रत्यय भैष्नय.. अर्हन् सम्यक्संबुद्धो .. सुगतो लोकाबित् परः ... देवानां च मनुष्याणां च बुद्धो भगवान .... (Vaidya, p. 2)
For details infra
L.V. like all the Vaipulya Sutras of Mahāyāna depicts the life and the works of Buddha on earth as the sport (lalita) of the supernatural being (Winternitz. II. p. 248).

85. Sadharma Pundrika, Prajn̄a pārmita, Daśbhumikasutra, Gaṇḍavyuha, Lankavatārsutra and the works of Nāgarjuna, Aśvaghoṣa and Asanga, so far they throw light on the relative position of Hināyana and Mahayāna, belong to the period of conflict between these two branches of Buddhism. (N. Dutt. Aspects M.B. fln. I p. I)

86. Jātakas confine themselves to the previous lives of Buddha. Avadānas introduce us to Bodhisattva (N. Dutt. Aspect. M.B. p. 36). Mhv. pp. 369, 365, 367.

87. Bodhyā cittam nametva pp. 375, 377. Bodhim atulyaṃ spṛśati. N. Dutt. Aspects, M.B. fln. 3. p. 36.

88. In one Kalpa according to Lokottaravādins, "It was pronounced by the Buddha of the time that this disciple of his would be a great man. In another Kalpa the Buddha of the time declared that his time was coming. Kaśyapa of the time appointed him Yuva-raja and he was born at Kapila-

vastu and became Buddha". (H.P. Shastri, Intro. Adv. V. Sang. p. XVIII).

89. L.V. p. 382, 254.
Dāna, Śila, Kśānti (patience), Virya (valour); Dhyāna (meditation), Prajn̄a (Dhyana); Maitri (friendship or love for all); Karuṇa (compassion); Jn̄ana (knowledge); Dhyāna (contemplation) Vaidya. p. 112.

90. In primitive Buddhism there were only six pre-Buddhas, called Manuṣi Buddhas—and one would follow them. Later on their number increased and the new school enumerates 300 Buddhas. H.P. Shastri counted and found only 297 (H.P. Shastri. Adv. V. Sang. p. XVIII).

91. The Pāli tradition mentions four 'lokas' of suffering (Cattubbidho apāyaloka). They are naraka (hell purgatory), Petaloka (the world of spectors), Asurloka (the world of demons or ghosts) and Tiracchāna (the world of brute), Kaddakapatha, Childers ed. J.R.A.S. 1969.
Childers Dic. p. 49.
M.N.III. 182, 187 (pp. 227-230). L.V. Mentions Avici hell (L.V. p. 425).

92. L.V. begins where Nidānakāthā's first section ends.
According to L.V. this Sutra has been taught by previous Buddhas (Tathagatas) as well (L.V. Tr. p. 13)

93. जातस्य महामिह कम्पित त्रिसहस्त्रं
शक्रस्य ब्रह्म असुराश्रय महोरगाश्च ।
चन्द्रश्च सूर्य तथ वैश्रवणः कुमारो
मूर्धना क्रमेषु निपतित्व नमस्ययन्ति । (Vaidya, p. 83)
L.V. Tr. p. 174 see p. 164ff.

94. शिवस्कन्दनारायण कुबेरचन्द्रसूर्यवैश्रवणशक्र ब्रह्मलोकपाल प्रभृतयः प्रतिमाः .... सर्वाः स्वेभ्यः स्थानेभ्योव्युत्पाय बोधिसत्वस्य क्रमतलयो निर्पतन्ति स्मः । (Vaidya p. 84)

95. दैवाति देव उत्सु सर्वदैवैः देवो न मेडस्ति सहषः कुत उत्तरं बा ।(Vaidya p. 83)

96. Here Māra, his daughters and army is described as illusionary. This is the conquest of 'Kāmdeva' by Buddha, without which enlightenment was difficult.

97. In early ages groves were considered the fittest temples of gods. The primitive races considered trees as choicest gifts of the gods to men and believed that their spirits still delighted to dwell among their branches or spoke oracles through their rustling leaves.

In India Bo tree is assigned to Buddha. In Greece Oak is the tree of Jupitor, Olive the tree of wealth is of Minerva, Populus is the tree of Herculeus etc. (Tree and Serpent Worship pp. 1, 15)

98. Photo of Buddha being exhorted by Brahma and Sakra, from Mathura Museum is attached herewith.

99. L.V. tr. pp. 449-50. Here the reflection of Nirmanakaya can be traced in addition to miraculous super-natural elements. N. Museum Delhi hordes a sculptured piece (dim) of Bodhimanda tree adorned with garlands.

100. Here the parasambhogkāya and miraculous element are witnessed. N. Museum displays 'Buddha seated on a lotus'. Photo attached. And meditating Amitabha Buddha and Bodhisattvas on lotuses. Painting from Dunhuang, Central Asia, Photo attached.

101. बुद्ध शतसहस्र संपुजिता पूर्वे तुभ्यंमुने । (Vaidya, p. 265)

102. Buddha seated on a lotus, Photo from National Museum is attached herewith:

पद्मासन प्रज्ञप्तमभुत... बोधिसत्वः सर्वेषु च तेषु बोधिवृक्षभूतेषु सिंहासने सनिषण्णः सहपूयते स्म... । (Vaidya p. 210).

In Mahavastu Buddha is assigned miraculous power of sending emanations from himself exactly like himself and calls them Nirmitas which were perhaps later on called Nirmaṇa-Kāyas, (Adv. V. Sang. pp. XVIII-XIX)

103. Sutras and Tantras, p. 89.

104. S.B.E.X

105. In D.N. III 84 "Dhammakāyā is norm body". Tathāgata is Dhamma Mahasanishikas assert. "That Tāthagata is infinitely extended, immeasurably glorious eternal in power of faith Sradhabal)..... that all things born may obtain deliverance by having his instructions". (Beal. quoted by Waddell, Lamaism p. 123 ftn. 4.).

106. The miraculous element is found in some Pali works, L.V.'s narration of the life of Buddha if compared with Mahavagga of Vinayapitaka and other corresponding works, though agrees in general outlook but a close study tells that miraculous element in L.V. exceeds all records.

107. He is endowed with 32 big and 82 small body marks (Lakhan Sutta). In MN and many other pali works also Buddha is addressed as Bodhisattva.

108. Tr. p. 638 ff.

109. Sad Pund. Ch. XX enumerates many superhuman powers of Tathāgata (SBE) See L.V. (tr. pp. 136, 418, 560, 134 etc.)

110. महावैद्यराज इत्युच्यते । भुतचिकित्सक इत्युच्यते महशल्यर्हता इत्युच्यते ।
लोक वैद्य....। (Vaidya, p. 307)

111. ब्रह्मसम (Vaidya, p. 309)

112. In Ch. XVII, Chandra and Surya, Indra and Brahma and the guardian's of the world are eclipsed at the birth of Buddha. Perhaps the writer means all those who had faith in these gods came in his folk.

113. रूपधातु समति कान्तत्वाद दुच्छितप्रज्ञाध्वज इत्युच्यते । आरुप्यधातु समति क्रान्तत्वत्सर्वलोक विष्य समति क्रान्त इत्युच्यते । धर्मकायज्ञानशरीरतबान् महाद्रुम इत्युच्यते । (Vaidya, p. 310)

114. Vaidya, p. 296;
आचार्यो न हि मे काश्चिचत्सहशो मे न विद्यते ।
एकेऽहमस्मि संबुद्ध शीतोभुतो निराश्रवः ।।१।।
एहमेवराहं लोके शांस्ताह्माहमनुत्तरः ।
सदेवसुरगन्धर्वे नास्ति न मे प्रतिपुद्गलः ।।२।।

In L.V. Ch. IV Buddha defeated Carakas, Parivrājakas, the old Śravakas, the Gautamas, the Nigranthas and the Ājivikas.

115. In Ch. XXVI he refers to Vedic rites and sacrifices, coarser supersitions of tree and serpent worship and caste—system in which he had no faith (L.V. pp. 382, 639).

115. Vaidya. p. 46.

116. Tr. p. 639.

117. This character of self-nature has not been shown by other preachers.

118. L.V. Tr. p. 663.
बुद्धज्ञानमनन्तं हि आकाशविपुलं समप् ।
क्षययेत्कल्प भाषन्तो न च बुद्धगुणाक्षयः । (Vaidya, p. 315)

119. अप्रमेयो ह्यानन्द तथागतो गम्भीरो विपुलो दुरवगाह : । (Vaidya, p. 65)

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| A.N. A. | Anguttara Nikāya Atthakatha Anguttara Nikaya (The Book of gradual sayings) P.T.S. Vols. I, II, III, |

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| | IV. Aṣtasāhasrika Prajñapāramita. T. Edward Conze. The Asiatic Society of Calcutta.<br>Abhidhanapadipiki<br>Amarkoṣa |
| Cantena | A Cantena of Buddhist scriptures. |
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| D.N.A. | Digha Nikāya Atthakatha. |

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